THE CATALOGVE OF THE Hebrevv Saints

Canonized by St. *Paul*, *Heb.* 11th. Further Explained and Applied.

Luke 16. 29.
They have Moſes *and the Prophets, &c.*

James 5. 10.
Take my Brethren, the Prophets for an Example.

Ambr. l. 1. Off. c. 25.
Exempla majorum proponimus, quæ neque obſcuritatem afferunt ad intelligendum, neque ad tractandum verſutias: Sit igitur nobis vita majorum diſciplinæ ſpeculum, non calliditatis commentarium, imitandi reverentia, non diſputandi aſſultia.

Idem Orat. de fide Reſurrect.
Vivant Patriarchæ, &c. Vivemus & nos ſi geſta, moreſque majorum voluerimus imitari: Miremur eorum præmia, imitemur obſequia, prædicemus gratiam.

Newcaſtle, Printed by *S. B.* 1659.

Moses *his Minority.*

Heb. 11. 23.

By Faith Moſes *when he was Borne, was hid three Moneths of his Parents, becauſe they ſaw he was a proper Child, and they not afraid of the Kings Commandement.*

Joſephs Death Concluded the former Part, and the Sacred Story of thoſe moſt holy Men, which the Spirit of God hath Recorded, and Commended to Poſterity, for the ſpace of 2368. Years, (for ſo many are computed from the Birth of the World, till *Joſephs* Death.) And this Second Part begins with *Moſes* his Birth, and a Narrative of the ſignall Providences which not long after occurred; For, *By Faith* Moſes, &c.

The firſt Part.

As *Moſes* his Preſervation from the Tyranny of the *Egyptian* Edict and Inquiſition, *Exod.* 1. 15. was a moſt eminent work of the Divine-all-ruling Providence; ſo was it a moſt heroicall and Religious Act of his both affectionate and holy Parents; For though Nature (not aſſiſted by any other guide) will ſufficiently enſtruct Parents both to deſire, and endeavour (and is therefore often found to be very ingenious to contrive wayes for) the preſervation of their Iſſue: Yet Religion both ſharpens thoſe deſires, which threatned and apprehended hazards might either dull or divert, and alſo ſeconds and backs thoſe endeavours which might be ſtopped and ſtayed with an infidell perſwaſion, and an unbeleeving beleife of an impoſſible event. Nature is full of jealouſies and fears, and ſo apt to make men doubtfull and remiſſe; Religion is made up of hope and ingenuity, and renders Men clear, confident,

and reſigned. For Faith in emminent dangers, both ſuperadds reſolution to the ſcrupulous and faint wiſhings and wouldings of falſe and fearfull, and alſo diligence and conſtancy to the recoyling and revolting indeavours of the ſame trayterous and declining nature; Nature will not hold out, unleſſe Religion command in cheiſe; terrors and threats in the loſſe of life or eſtate will lay her off, and cow her, unleſſe the auxiliaries of grace be called in for aſſiſtance; and when both theſe concur in this ſubordination, the effect is not onely a work of Nature, but an act alſo of Faith. And this ſeems to be the caſe betwixt *Moſes*, and his Parents here; affection and humanity told them they ſhould endeavour his preſervation; and the way for that was, by his concealement: Religion goes higher, and commanded them thus to doe; and alſo aſſured them that what they did thus in obedience to her dictates, ſhould proſper and ſucceed, according to their affectionate deſires and inclinations. Nature ſet forth the enterprize; Faith kept it a foot. Nature ſaith, This I would doe: Faith ſaith, Goe on, and proſper; Nature is right ſet, and never fayles, when ſhe is ſubject to the counſels and commands of Grace.

2. But Faith not well grounded, is either a fancy and deluſion: or raſhneſſe and preſumption: and therefore it was not ſufficient to denominate this their concealement an *act of Faith*, becauſe the concealers were perſwaded, and therefore preſumed that it would take, and prove according to their expectation, (for a ſtrong perſuaſion, may be a ſtrong and ſtrange deluſion; a fantaſticke Faith is but the beleeving a lye, 2 *Theſ.* 2. 11.) unleſſe alſo they had ſufficient Motives and Arguments to bottome and found that perſwaſion and confidence.

3. Now that *Moſes* his Parents had ſuch ſupports and grounds for their concealement; we have theſe following endueements, and conſiderations, to evidence to us, and ſecure our Faith, that what they did, was done (as the Apoſtle here declares) *by Faith.*

Look then upon this contrivance with the Eye of Faith, and you will finde, by ſearching into the rule of Faith, that

that it was a commanded work, and deſigne of Faith; For,

1. Conſider it in *theſi*, that muſt needs be looked on as an effect and production of Faith, which hath an expreſſe revelation from Heaven for its foundation, and Gods truth and goodneſſe for its warranty and ſecurity. Now *Moſes* his Parents knew the Propheticall prædictions of dying *Iſrael* and *Joſeph*; the former recorded *Gen.* 48. 21. the latter *Gen.* 50. 25. and both of them relating to the *Hebrews* Deliverance, the accompliſhment whereof they fully beleeved, and apprehended as approaching and drawing nigh.

2. Conſider it in *hypotheſi*, that the ſet time was come for the *Hebrews* Deliverance, and that *Moſes* ſhould be preſerved, that he might be the Deliverer of his Brethren; they had high and cogent Arguments to engage their beleife. For the former, They knew that *Pharaohs* rage was neer the height, and his tyranny almoſt at the full, and that God would declare his Power, in reſtraining and ſuppreſſing *Pharaohs*, *Exod.* 9. 16. 17. that it was Gods uſuall Method to leade captivity captive, to confound the policies of Tyrants, when they ſeem to them moſt prudent; and to ſubdue their power, when they appeare moſt potent to themſelves, and moſt terrible to his perſecuted people; and withall, *That God was a ſure and preſent refuge in due time of trouble*, Pſal. 9. 9. 10. *and* Pſal. 46. And for their confirmation (beſides theſe contemplative) they had experimentall grounds: For, *de facto*, God (through the Religious temper of the *Hebrew* Midwives, and the motions of compaſſion, and common humanity in ſome neighbouring *Egyptians*,) had preſerved many *Hebrew* Infants from that barbarous Maſſacre which *Pharaoh* had projected, and by his cruel *Edicts* ordered; and therefore it was very obvious for *Moſes* his Parents (from thoſe received axiomes, and atteſted experiments of Gods goodneſſe) to draw concluſions of mercy towards themſelves, and their tender Infant, and particularly to apply them to themſelves in his behalfe. For the latter, That *Moſes* ſhould be preſerved for his Brethrens Deliverance, beſides what was contained and folded up in the generall Propoſitions of holy Faith, *Moſes* his Parents,

(though

(though we have no expreſſe ſpeciall Revelation in that Record that they had) had ſome more diſtinct and clear Declaration from God; which St. *Steven* *Acts* 7. 20. ſeems to report, when he tells us, that *Moſes* was, ἀστεῖος τῷ θεῷ, which the vulgar reades *Gratus Deo*: Tremel. *Dilectus Deo*: and the *Genevah* enclines to this; and then this expreſſion is Argumentatively full to our purpoſe: Thus, God at *Moſes* his Birth, did repreſent to his Parents; and they accordingly did apprehend in him ſomewhat extraordinary, for which he would deliver and preſerve him; then God manifeſted he ſhould be his Favourite and Agent. *Beza* tranſlates it, *Divinitus venuſtus*, which alſo is home enough; and the rather, becauſe it fully accords with *Philo's* reports concerning them, that they ſaw ἀστειοτέραν ὄψιν ἢ κατ' ἰδιώτην, a greater beauty or Majeſty of countenance, then would belong to a private or ordinary Perſon; and therefore that God had deſigned him for ſome High and Honourable employment, ſome rare and extraordinary work and ſervice. Certainly, there appears very often in the countenances of Men, rayes and ſtreames of Wiſedom and Prudence, of Authority and Majeſty, of quickneſſe and clearneſſe of Spirit, of magnanimity and greatneſſe of courage, that as from ſuch evidences (we in our Vulgar account) conclude them hopefull and promiſing; ſo where all theſe (as all theſe were in *Moſes*, and ſo notorious to his Parents) are conſpicuouſly ſhining in a moſt illuſtrious, tranſcendent, and divine manner; there God hath, as it were, marked them out for Places and Offices of eminency, renowne, and dignity: Yet if this relation of St. *Steven* may fall ſhort of a convincing prooſe to this aſſertion, That *Moſes* was to be the Deliverer of his Brethren, and that God had diſcovered ſo to his Parents, then *Moſes* his own ſuppoſition *Acts* 7. 25. will concludingly inferr it; For from thence it is moſt clear, That this was early revealed to *Moſes*, and that it was alſo ſufficiently and convincingly declared to the *Hebrews*, (and *Moſes* his Parents were ſuch, and ſo it was notified, and remonſtrated to them alſo, and reaſon there is, both in reſpect of their relation to *Moſes*, and their noble

ex-

extraction, to beleeve rather to them, then to the generality of the *Hebrews)* though the Scripture of the Old Teſtament be ſilent in it; for otherwiſe how could *Moſes* (unleſſe we will ſuppoſe what we may not, that his ſuppoſition was groundleſſe) ſuppoſe, that they would have underſtood it, unleſſe this future contingent had been preſaged to them? Or why ſhould *Moſes* reprove them, that they did not underſtand, unleſſe it had been duty in them to underſtand; and not to underſtand culpable? and this it could not have been, unleſſe it had been propoſed to them; and every propoſall of God is an *object of Faith*; and the beleife of every ſuch propoſall, an *act of Faith.* And therefore from theſe premiſes it is evident, That what *Moſes* his Parents did, they (as it is here ſet down) did *by Faith.*

4. But how can this *act of Faith* be verified of *Moſes* his Parents, when the Record *Exod.* 2. 3. aſcribes it ſolely to his Mother? Yes, becauſe the *act* of the one, is deemed the *act* of the other; however, the ſilence of *Moſes*, in this particular, cannot prejudge the Relation of St. *Paul*; nor the bare reciting of it as the *act* of the Mother, neceſſarily exclude the concurrence of the Father; and probably, both were the deſigners; and though the firſt advice might be from the Mother, (as uſually it is with them to be more eager and paſſionate) yet his conſent went along; and though ſhe appeared (it being in ſuch caſes alwayes more ſafe for them, then their Husbands, and their acts more favoured and indulged then their Husbands, who are not willing to be ſeen therein) the onely active Inſtrument in *Moſes* his concealment, and managed it; yet he alſo was in truth as free, and willing as the Mother.

5. But how can it be ſaid, *they were not afraid &c.* when feare put them upon this contrivance and artifice? and the noyſe of the Inquiſition forced them to this very hazardous attempt?

Yet their *feare* was not a *feare* of deſpaire, but of care and caution; not of diſtruſt, but of wiſedom and prudence, which made them wiſely to foreſee, and warily to fore-caſt

the

the prevention of the danger, and no way to retard or forbid duty: What humanity and religion commanded, they would adventure on; and that as *Piſ.* obſerves, *Non obſtante Edicto*, notwithſtanding the ſeverity of the Edict, and would carefully, and ſollicitouſly proſecute it, nothing could obſtruct their endeavours for his preſervation, the enterprize ſhall goe on, and in their confidence proſperouſly. The contexture of the circumſtances of that proviſion (ſo ordered, as if they wiſely fore-ſaw both the danger and event,) for his ſafety, ſeems to conclude the premiſes; The rare compoſition of the *Arke* wherein he was concealed, and expoſed; The ſituation of the *Arke* upon the Brinks of the River *Nilus*, where *Pharaohs* Daughter uſed to Bathe, her Attendants not farr off to walk, and the Dames of the Court to Recreate themſelves; The Party to whom *Moſes* was committed, his Siſter; and her Inſtructions to attend him, and obſerve the ſucceſſe. Thus, as the three Children, *Dan.* 3. *feared not* Nebuchadnezzars *Decree*, (for they would not *bow*, notwithſtanding the cruell and certain penalty for their recuſancy;) ſo theſe *feared not* Pharaohs *Order*, let him threaten and puniſh as he would, they would be ſo naturall and religious, as to diſcharge their duty towards their tender Infant: But above all this, they needed not to *feare*, neither morally could they *feare Pharaohs* wrath; for they did beleeve, their affectionate and holy care and endeavours would prevent and ſtay, arreſt and ſtop the precepts and judgement of his Inferiour Court, by a *ceſſat executio*, an Injunction and Decree from the Supreme Lord and Judge of the whole Earth.

The Second Part.

1. *Moſes* in his Infancy, his firſt entrance into the World, is expoſed and left to the wide World, after he had been a while concealed; his Parents are put to hard ſhifts for his preſervation, either to hide him, or leave him to all hazards. And thus it happened to Chriſt himſelfe, immediately after his Birth; there were Plots, and Deſignes for his

his Life, that his Parents were forced to fly for his ſafety, and remove him into *Egypt*: And thus alſo it fareth with the Church of Chriſt; ſhe hath no ſooner Conceived, and brought forth to the Birth, but her Iſſue is ſet on by the Dragon to devoure it, *Rev.* 12. 4. and ſhe, with her Iſſue, muſt fly into the Wilderneſſe for a hiding place, to eſcape his fury. Further yet, this is the Portion of every Member of Chriſt; he is no ſooner Born again by the Water and the Spirit, but the great Enemy of Mankind goes about to poyſon and corrupt him; The old Serpent perſecutes the Seed of the Woman from the Cradle to the Grave, from its Birth to its Buriall.

2. But as God prepared a place in the Wilderneſſe to feed and nouriſh the Woman, *Revel.* 12. 6. fore-warned *Joſeph* of *Herods* plot againſt Chriſt, *Mat.* 2. 13. and provided for *Moſes* a Tutor and Curator; ſo he will not leave his Members devoted to him in the hands of the Deſtroyer, but will with the temptation, alſo make a way to eſcape, 1 *Cor.* 10. 13.

3. If we with reſignation wait Gods leiſure, in a Chriſtian uſe of the means, God will reward, and proſper, and bleſſe our Endeavours, and Patience of Hope, not onely according, but above and beyond our expectation: *Moſes* his carefull and tender Mother aymed no further then his Preſervation; God gratifies her Religious good Nature with larger bounties; ſhe had alſo the delight and comfort to Suckle and Swadle him, and not onely by connivence or permiſſion, but by ſpeciall Favour and Commiſſion from *Pharaohs* Daughter; not upon her own proper coſts and charges, but with a certain Honourable Salary and Stipend, and with full expectation of high preferment in *Pharaohs* Court for a ſurpluſage: So true is that of the Apoſtle, *Eph.* 3. 20. *God is able to doe exceeding abundantly, above all that we can aske or think.* And the *Pſalmiſts* ſuppoſition is here in ſome ſence affirmatively true, *When his Father and Mother forſook him, then the Lord took him up*, Pſal. 27. 10. for *Moſes* his Parents durſt not take notice of him; neither was

there any to look for, or after him, but a timerous Damoſell, who yet but looked at a diſtance; God took the care then upon himſelf, who is a preſent help, when all other ſecond auxiliaries faile to all diſtreſſed perſons; but above all others, to expoſed Infants, *Their Angels in Heaven*, (when no Guardians on Earth,) *doe alwayes (ſaith our Saviour*, Mat. 18. 10.) *behold the Face of my Father*, ſtand before, and about him, as his Guard, continually to attend and wait for Orders towards their protection and preſervation: And as he appointeth his noble Hoſts to be their Overſeers and Aſſiſtants; ſo he maketh the moſt honourable among men to be the inſtruments of his good providence; *Kings ſhall be their Nurſing Fathers, and Queens their Nurſing Mothers*, as was here in effect demonſtrated, and was in ſome part proved and experienced by *David*, and ſo by him witneſſed and atteſted, *Pſal.* 22. 9. 10. 11.

4. The experience of Gods merciſull diſpenſations, and gracious dealings, is a great ayd and aſſiſtance to our Faith, and a ſtrong and powerfull encouragement for our chearfull dependance on Gods good providence. It was an experiment which ſatisfied *Peters* ſcruple, removed his error and prejudice, and produced that determination and concluſion of Faith, *Of a truth, I perceive that God is no reſpecter of perſons*, Acts 10. 34. And it was an Argument of ſenſe which fetched that anſwer and confeſſion of Faith from *Thomas*, *My Lord, and my God:* But as it is an help to Faith, ſo it is the ſettlement and ſtrength of hope and obedience; former favours provoke us to thankfulneſſe in proſperity and good dayes, and encline us to confidence and reſolution in adverſity, in dangerous and difficult times: take a proofe and inſtance of both; *Joſephs* rejection of his Miſtriſſe, her ſolicitations was grounded on his Maſters favour, and Gods goodneſſe in his former deliverance, and preſent preferment, *Gen.* 39. 8. 9 *Behold my maſter, &c.* as if he had ſaid, *Such an unworthy complyance and condiſcention as ſhe moved, was both a ſin againſt God, and an iniuſtice againſt* Pharaoh; *the former an act of irreligion, the latter of ingratitute, both a great wickedneſſe.*

neſſe. When *Benhadad* was in ſtraits, and knew not which way to turn himſelf; his Servants counſelled him to joyn with them in a ſubmiſſion to *Ahab* King of *Iſrael*; and the motive to this their counſell, and his acceptance, and all their ſubmiſſion, was this; *Behold now, we have heard that the Kings of the Houſe of* Iſrael *are mercifull Kings, &c.* 1 Kings 20. 31. 32. Doubtleſſe it is a good Argument, God hath been found in this, and ſuch emergencies, when we ſought unto him, therefore let us ſeek again to him; he hath heard when we called, therefore let us call again: *David* frames ſuch an Argument, when from an induction of mercies, he concludes a continuation; *The Lord that delivered, &c.* 1 Sam. 17. 34. 35. 36. 37. And Saint *Paul* from the former experience of mercies, builds his future hopes of a ſucceſſion, 2 *Cor.* 1. 8, 9. 10. So true is that of the ſame holy Apoſtle, *Rom.* 5. 4. 5. *Patience worketh experience, and experience hope*; not an hypocriticall preſumption, which hath the luck alwayes to be baſled; but a grounded dependance, which maketh not aſhamed (as all hypocrites ſhall be, when their vain confidences fayl them) which alwayes obtains either what it expects, or better, or more, and is therefore a rejoyeing hope, becauſe an obtaining, *ver.* 2. or which is more pertinent, *Becauſe the love of God is ſhed abroad, &c.* ver. 5. former receipts of mercies, hath produced in our hearts an aſſurance that God loveth us; and if ſo, then *we know that all things work together for good to them that love God*, Rom. 8. 28. and none but ſuch, God loves ſo as to reward: And this made the *Pſalmiſt* uſe that Exhortation, *Taſt and ſee that the Lord is good, &c.* Pſal. 34. 8. and that ſolemn and ſacred Proteſtation, *I will remember the years, &c.* Pſal. 77, 10. 11. 12. 13.

5. Acts of nature and reaſon, if performed in Faith, are taken in, and converted into Religion; *Moſes* Parents did an *act of naturall affection in Faith*, as was before cleared, and ſo they were not onely naturall, but religious and faithfull for ſo doing: and the ground hereof is, That as not the *opus operatum*, not the doing of a work of Religion is a duty

abſtractedly and ſimply conſidered, removed from all adjuncts and circumſtances, (for even the moſt wicked tranſgreſſors may doe that which for the ſubſtance of the work is Religious, and yet they are not Religious in doing it, becauſe of a defailance in the right manner of performing; as in *Jehu* his Zeale; the Phariſees Prayers; the Hypocrits Almes; for they doe them not in ayme, reſpect, and order to God and his Laws, but to other ends and purpoſes, as is expreſſed, *Hoſ.* 7. 14. 16. *Zach.* 7. 5.) ſo the moſt common *acts* of life, of nature and civility may become *acts of Faith and holy Religion*, if they be duely circumſtantiated, done ſpiritually and divinely, with relation and reference unto God, obedience and ſubmiſſion to his will; for it is the manner of doing, and the end, which differenceth and diſtinguiſheth holy and prophane actions, *acts* of Faith, and *acts* of Reaſon, of Grace and Nature: and therefore thoſe *acts* which materially are naturall and ciuill, rationall and morall, if performed with a deſire, a care, and conſcience to pleaſe God, they are formally and truely Religious, and Chriſtian; as the *Philippians* Contribution ſent by *Epaphroditus*, is called a Sacrifice acceptable, [*a Sacrifice acceptable*] becauſe done to him with an Eye and reſpect to God; the liberality was to *Paul*; the Sacrifice, the Service to God, and this *ſanctified* it, and adopted it into an holy office, or an *act of Faith*, *Aug.* lib. 19. *de Civ. Dei*, cap. 25. throughout.

6 To denominate an *act* a duty *of Faith*, it is ſufficient to walk and move according to that degree and meaſure of light we have received, and to beleeve proportionably to the evidence of the Revelation: That which ſtayed *Moſes* his Parents their Faith, and for which they were reputed *faithfull*, was not a clear Phiſicall or Mathematicall demonſtration, for this carries its evidence ſo ſtrongly along with, that it commands and forceth aſſent; neither was it an Enthuſiaſme, or immediate Revelation; but ſuch motives and inducements as were before recited, which amounted onely to ſtrong and high probabilities, yet ſufficient enough in an humble modeſt heart to prodnce Faith, a certainty of adherence,

adhærence, though not of evidence; and this ſufficient to produce *acts* and operations of Faith, to provoke to the obedience of Faith; *A bruiſed Reed God will not break, nor quench a ſmoaking Flax*, Mat. 12. 20. if we have but Faith ſo much as *a graine* (for a little Faith, if ſound, is true Faith) *of muſtard ſeed*; let the motives be what they will, if this encline and promote obedience, the leaſt degree thereof is well pleaſing to God; he will accept without being furniſhed with the πανοπλία, *full Armour* of infallibilities and demonſtration: *Nathaniels* Faith had neither Enthuſiaſme, nor demonſtration; but a Topick, or Argument, *a paribus*, backed by an humane teſtimony or report, *John* 1. 48. and Chriſt approved this his Faith, and rewarded it with an higher conceſſion of grace, *ver.* 50. 51. and ſo Chriſt accepted *Thomas* his Faith, though enduced by ſenſible experiments, *John* 20 28. whatſoever the inſtrument, or beginning, or motive of beleife be, if that work by love, and work in us a care and deſire to find the truth, humility in following, and conſtancy in profeſſing it, this ſhall be our reaſonable ſervice of God.

The third Part, the Prayer.

O *Eternall Lord God, in whom to beleeve is Eternall life, give to us thy grace, which may ſuppreſſe every motion of infidelity that there be not in us an evill heart of unbeleife; and however we be not able to manage the ſhield of Faith, yet perfect thou thy ſtrength in our weakneſſe, making it mighty through thy power working in us, to pull down ſtrong holds, caſt downe imaginations, and every high thing that exalteth it ſelf againſt the Knowlege of God. O holy Jeſus, the Eternall Word of the Father, we beleeve thou haſt the Words of Eternall Life, Lord help thou our unbeleife, and increaſe our Faith; bring into captivity every thought to thine obedience, that thy ſervants and followers may ſubmit to thee our Lord and Maſter, reſigning our Underſtandings to the Truth, our Wills to the Goodneſſe, our Affections to the holineſſe of thy Precepts, and by Hope depending*

pending for ſatisfaction on thy precious premiſes. O Immortall and all-glorious Spirit, ſanctifie unto us all theſe means and methods which are the preparatives and Introductions of Faith, that they may be Inſtrumentall to Principle us in wholeſome Doctrine, to beget in us a love of the truth, and obedience to thy Laws, unto a lively hope by the Reſurrection of Jeſus Chriſt from the Dead, and advance us to further degrees of Knowledge and ſpirituall Wiſedom, to the ſpirit of obſignation, the confidence of hope, and the aſſurance of thine eternall love and favour: O holy bleſſed and glorious Trinity, to whom belongeth the Kingdom, the Power, and the Glory throughout all Ages, World without end, Amen.

Moses *his Choice.*

Heb. 11. 24. 25. 26.

By Faith Moſes *when he was come to Years, refuſed to be called the Son of* Pharaohs *Daughter, &c.*

Moſes in his Infancy and Minority being ſaved and preſerved by a miraculous mercy ἐκ παιδὸς μηχανῆς, and in his Minority and riper Years preferred, educated, and advanced in *Pharaohs* Court; when he had arrived at full maturity and ſtrength of dayes, he bethinks himſelf how to exerciſe his Princely perfections and accompliſhments; ſuppoſing God had been ſo good and gracious to him for ſome great and honourable ends, and purpoſes of mercy, and beleeving no better way to imploy thoſe powers, then in the ſervice of God, the intereſt and concerments of his Church and People; and further conceiving, God therefore had

had delivered him, that he might be the Cheif and Principall Inſtrument of his glory in the Preſervation of his Fathers Houſe, and the redemption of his Brethren according to the Fleſh; For, *By Faith, &c.*

The firſt Part.

Q. *But why ſhould* Moſes *deſert and relinquiſh* Pharaohs *Court in which he was ſo Honourably Educated and Entertained? Or why ſhould he deny* (for ſo the Vulgar renders it) *the appellation and title of the Sonne of* Pharaohs *Daughter, who by her tender care and liberall bounty had obliged him? Was it not both groſſe ingratitude and great incivility thus to ſleight her, and her high reſpect? Could he not at once be called the Sonne of* Pharaohs *Daughter, and be indeed the Child and Servant of God? a Courtier, and a Chriſtian? Did not* Joſeph *the holy Patriarch before him, live both magnificently and religiouſly in the ſame Egypt, and enjoyed the dignities and wealth thereof? And long after this, was not Devout* Eſther *Queen to* Ahaſuerus? Daniel *and his Aſſociates, Nobles to* Nebuchadnezzar?

A. Doubtleſſe, had not *Pharaoh* and his Court been implacable, and mercileſſe Tyrants, violent Perſecutors of, and incorrigible, irreconcilable Enemies to the people of God, *Moſes* might ſtill have reſided in that Court, and without any violence to his Religion, poſſeſſed whatſoever *Egypt* afforded; but in this juncture of time, the caſe was otherwiſe to be ſtated, then it was when *Joſeph*, *Eſther*, and *Daniel* had charge and command under Infidell Princes; for theſe had liberty and opportunities to exerciſe their Religion, to improve and manage their Royall Priviledges and immunities to the behooſe and advantage of their civill and ſacred relations; whereas *Moſes* muſt either in a baſe and unworthy complyance joyn with the *Egyptians* to vex them whom God had wounded; or in a dull ſleepy ſecurity, and Epicurean ſoftneſſe, neglect the remembrance and afflictions of *Joſeph*, and ſtifle, and choke that publike Spirit which God had endowed,

and

and enobled him withall for eminent and illuſtrious atcheivements; for beſides what is above mentioned, *Moſes* had ſufficient Authority and Commiſſion to enterprize and undertake the Deliverance of his *Hebrew* Brethren from the *Egyptian* Bondage; a Command, Call, and Order from God, the Lord of Lords, the onely Supreme, and ſo, as *Pharaohs* cruelty did leſſen *Moſes* his Obligation of gratitude, (for he being a Publique Spirit, and no pure ſelf-lover, every indignity and injury to his Brethren, was ſo to him) ſo Gods command did quite ſuperſede all Obligations to *Pharaoh* his Daughter or Court; both, becauſe they were but the Inſtruments of Gods providence, who of Enemies, made them Friends and Benefactors; and ſo the higheſt Obligation was to the principall efficient God, and alſo, becauſe a command from God (to whom proud *Pharaoh* was but a mean *Subject*) the Supreme of all, doth null and voyd all Orders and Obedience to the Inferiour; for though Religion doth not take away, or diſanull the tyes of Nature and Civility, but rather enforce and *perfect* them; yet, where their Ruler and Offices are counter-checked by an expreſſe command or prohibition from God, there it is Religion and Duty to wave them, and obſerve the expreſſe. The reſult then is this, That if it come to this paſſe and point, that our temporall preferments and poſſeſſions, our naturall or civill endearments be either inconſiſtent with, or prejudiciall to our holy profeſſion, any lets or hinderances to us in the diſcharge and performance of the duties of Piety or Charity, the love of God and Man, then we are by all means to quit and diſ-own them; we muſt come out of *Babylon*, though our Intereſts be there, if we cannot ſtay but we muſt partake of their ſins; we muſt forſake *Egypt*, if ſhe diſtreſſe the People of God and our precious Faith; for we cannot ſerve God and Mammon, Chriſt and Belial.

Q. *But what? is there ſuch a power and faculty in man to refuſe, or chooſe what he will? And if ſo, then doth not this power neceſſarily inferr a freedom in the will of man?*

A. Certainly man is a free Agent in all his exerciſes and operations,

operations and what he doth not freely, he doth not as a man, but as *a horſe and mule, which have no underſtanding*; and we are forbidden to be ſuch, *Pſal.* 32. 10. for it is naturall for the will of man to move freely, rationally, and deliberately; and this freedom, or liberty of the will, is an eſſentiall of humanity; and the proper *act* of that freedom is *Election*, which is expoſed both to *coaction* and *compulſion*: (*Voluntas non cogitur*; for that which is compelled, is againſt the will; and that which is againſt the will, is not willed: It is true, the will may be letted, changed, and the commanded *actions* thereof compelled, that is, thoſe inferiour faculties which are moved by the will; but the immanent actions of the will, that is to deliberate, will and chooſe cannot be ſo) and alſo to neceſſitation and determination to one; For if the will be determined by the Phyſicall and ſpeciall influence of outward cauſes; then motives were in vain, reaſon in vain, deliberation in vain, all perſwaſions and threats in vain: but therefore are theſe uſed, becauſe man hath a power of *Election*, that he may deliberate and *act* indifferently, and either doe, or not doe; or doe this, or the contrary. For what exerciſe have we of our wills, if we *act* not voluntary? And how *act* we voluntarily, if we be neceſſitated abſolutely? And to what end and deſigne are thoſe terrors, and promiſes of the Lord, the danger we ſhall incurr by our diſobedience, and the reward we ſhall reape by our obedience, if they be not as rationall motives, and have not with them a perſuaſive efficacy? It is true indeed, that the will often miſtakes, and errs in her choyce, putting bitter for ſweet, evill for good, and one the contrary: But this proceeds not from any forfeiture of what was naturall to the will, (and all, or certainly very few excepted, confeſſe that *Adam* had true and entire liberty) but from the corruption of nature, or the naturall faculty depraved, (which is a contracted contagion) whereby we are averſe and indiſpoſed to good, we are refractory and rebellious to the very Laws of Nature, as well as of Grace; of right Reaſon, as holy Religion; and we are prone and ſtrongly enclined

clined to obſerve and follow the deſires and delights of the carnall ſenſitive appetite, and to ſatisfie the luſts of the fleſh; for the underſtanding is full of ignorance and darkneſſe, during this ſtate of corruption, of pride and contradiction, againſt all ſacred and ſaving truth; the will is full of enmity and oppoſition againſt that which is good, the conſcience full of impurity and ſophyſtry, the heart of folly and madneſſe, of infidelity and hypocryſie; and therefore no wonder if every imagination, fancy, and conception of the heart be unto evill, and that continually: Yet even in theſe aptneſſes, inclinations, and prejudices, the will moves freely, and *acts* by choyce: For as Angels, and good Spirits, by a moſt free agency, doe good, and nothing but good, becauſe their underſtandings are taken up with the contemplation and ſatisfaction, and their affections with the deſires and delight of good onely: So Devills, and wicked men long and thirſt, purſue and proſecute ſin, by chuſing the evill, and refuſing the good, *having the underſtanding darkened, being alienated from the life of God, through the ignorance that is in them, becauſe of the blindneſſe of their heart*, Epheſ. 4. 18. and ſo allowing and approving of ſinne and wickedneſſe; So that whether the object be choſen good or evill, the will acts ἐκ προαιρέσεως, by deliberation, and with indifferency, though that the good is choſen, be from the cauſality of Faith, and influences of ſpirituall Grace; that evill from the corruption of Nature, either tranſmitted and paſſed over to us by carnall propagation, or contracted by vitious habits, cuſtomes, and education; and this properly concerns not the liberty of the Agent, but onely expreſſeth the reaſons, cauſes, and motives, for which he thus exerciſeth and manageth his liberty: It was from Nature that *Moſes* chuſed, or made a choyce; it was by Faith he made this choyce, *He chuſed rather to ſuffer affliction, &c.*

Q. *But what? doth Faith Catechiſe and direct men rather to ſuffer affliction? Can ſufferings be the objects of our deſires and longings? Or, are afflictions* in numero eligibilium, *matters worthy of our election and complacency?*

A. Doubt-

A. Doubtleſſe they are in ſome degree and meaſure, though not of themſelves; yet ſecondarily in reſpect of their uſes, as they relate either to the prevention of a greater threatned and demerited impendant evill; or as they conduce to ſome preſent, or future good. For, ſometimes they are Fatherly corrections, to avoyd the wrath and ſeverity of diſ-inheriting; *When we are judged, we are chaſtened of the Lord, that we ſhould not be condemned with the World,* 1 Cor. 11. 32. and that is an happy temporall judgement, which barrs an Eternall; a deſireable chaſtiſement, which wards off future condemnation. Sometimes they are Inſtructions, *It is good for me that I have been afflicted: that I might learn thy Statutes,* Pſal. 119. 71. and to receive Inſtruction is highly appetible, and that with the moſt ingenuous and noble, as well as holy and religious ſpirits. Sometimes they are preparatives for Glory, having not onely a purging, but alſo a purifying quality; 2 *Cor.* 4. 17. 18. *For our light affliction which is but for a moment, worketh for us a far more exceeding and eternall weight of Glory, While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are ſeen, are temporall; but the things which are not ſeen, are eternall.* Sometimes they are diſcoveries of the truth of the inward parts, of our ſincerity. *That the tryall of our Faith, being much more precious then of Gold that periſheth, though it be tryed with fire, might be found unto prayſe, and honour, and glory, at the appearing of* Jeſus *Chriſt,* 1 Pet. 1. 7. that though they be ſharp and biting, yet have they in them ſomewhat of the *bonum jucundum*; but indirectly, and by conſequence, *For we are to count it all joy when we fall into divers temptations, Knowing this, that the trying of your Faith worketh patience,* James 1. 2. 3. much of the *honeſtum, that the tryall of your Faith might be precious, &c.* 1 Pet. 1. 7. The Apoſtles adjudged their ſufferings honourable, *Acts* 5. 41. and therefore, *they rejoyced that they were counted worthy to ſuffer ſhame for his Name.* Add to this, they conform us to Chriſt our Head, the Prince of ſufferings, who by his ſufferings hath

ſanctified and enobled all ours; but they are moſt of all of the *utile*, they are infinitely profitable to prevent the greateſt evills, and to procure and ſecure the greateſt good; and if they be in ſome degree all theſe, both joyous, and honourable, and profitable, then alſo they muſt be eligible; not ſimply and abſolutely, for ſo they are not; becauſe *mala pœna*, evills for ſin, or the evills of puniſhment, contrary to Nature; but comparatively, and upon ſuppoſition; not as the matter of our firſt, but ſecond, and ſometimes better choyce, when they are received as Medicines, taken as tryalls of the moſt eminent graces of humility, contentation, meekneſſe, ſtedfaſtneſſe, and Faith; and when managed to the uſe and exerciſe of theſe; or when applyed as aſſurances of after felicities; and thus even Death it ſelfe may be deſired, as a determination of humane imperfections and miſeries, as an Introdnction to a new and more excellent life; Thus *Elias* prayed, *that God would take away his life*, 1 Kings 19. 4. not poſitively, or peremptorily (for he fled for it's ſafety) but conditionally, rather then *Baal* ſhould ſeem to prevaile againſt God; rather then he ſee the whole deſigne of *Ahab* and *Jezabell* acted with all fury and cruelty upon the Prophets of the Lord. And Saint *Paul* knew not what to chuſe in that ſtrait, Life or Death; yet his *deſire was rather to depart*, becauſe thereby *he ſhould obtain to be with Chriſt*, Phil. 1. 23. and we long to be *cloathed*, &c. 2 Cor. 5. 4 and, *we are willing rather to be abſent in the body, and to be preſent with the Lord*, ver. 8. And this was the caſe of *Moſes* his choyce, it was not through paſſion; but with deliberation, with a μᾶλλον rather; the *act* was neither purely voluntary, nor involuntary, but mixt; as Patients take bitter Pills and Potions, rather then they will languiſh and conſume, ſuffer one part of the body to be Cauterized or amputated, and cut off, rather then the whole periſh; as Mariners in a Storme at Sea, will rather loſe their goods, then lives; and *Moſes* did this the rather, becauſe he eſteemed his and their ſufferings, the ſufferings of Chriſt.

Q. *But how were they the ſufferings, or reproch of Chriſt?*

Was

Was Chriſt then exhibited in the fleſh? Or could he ſuffer, who had no fleſh to ſuffer in? Or could Pharaoh *reproch him whom he knew not, whoſe Perſon was without his reach, and no way ſubject to his power?*

A. Doubtleſſe their ſufferings here, have the appellation of the reproch of Chriſt upon the ſame account, that Saint *Pauls reproches* are ſtiled, *the afflictions of Chriſt*, Col. 1. 24. for, as Chriſt could not ſuffer perſonally before he aſſumed our Nature, and took our fleſh; ſo neither was it poſſible for him to ſuffer after the Reſurrection of his Fleſh, and that his Body was Glorified: For, on the Croſſe, his ſufferings had their determination, and period, with that *Conſummatum eſt*, It is finiſhed, *Iohn* 19. 30. And Saint *Paul* tells us, *Chriſt being rayſed from the Dead, dyeth no more, death hath no more dominion over him*, Rom. 6. 9. and if not Death, then no penalties, or miſeries, which are but either the Harbingers, and Fore-runners, or Attendants and Followers of Death. So that this ὀνειδισμὸς τῦ χριςῦ, and that θλῖψις, is all one; Chriſt, before his Incarnation, and after his Glorification, ſuffers, and is reproched; not in his Perſonall capacity, as he was during his reſidence on Earth; but in his politick capacity; and in this conſideration, he was from all Eternity, *Jeſus Chriſt the ſame yeſterday, and to day, and for ever*; and he ſuffers, and did alwayes ſuffer, when any part of his Body ſuffereth. As therefore in *Moſes* and his *Hebrews*, Chriſt myſticall was reproched; ſo in Saint *Paul*, and the then Church of Chriſt, he was myſtically afflicted: Chriſt ever did, and now doth ſuffer in his Members; he ever did, and ſtill doth count their afflictions his own: God did ſo, (*Iſay* 63. 9.) and ſtill doth ſo; witneſſe that Voyce from Heaven, *Acts* 9. 4. *Saul, Saul, why perſecuteſt thou me*, uttered by Chriſt: and *ver.* 5. *I am Jeſus, whom thou perſecuteſt* in his Members; *For he that toucheth them, toucheth the Apple of his Eye*, Zach. 2. 8. for he is the Head of his Body, the Church; and the Head is ſenſible of the ſufferings of the Body? nay, the Church is expreſly called *Chriſt*, 1 Cor. 12. 12. *For as the Body is one, and hath many Members, and*

all

all the Members of that one Body, being many, are one Body, ſo alſo is Chriſt. He ſaith not, *Ita & Chriſti*; but, *Ita & Chriſtus, unum Chriſtum appellans caput & corpus*, Aug. de peec. mer. lib. 1. cap. 31. ſo is Chriſt, ſo is the whole, conſiſting of Head and Members; the denomination is taken, not from the ſubordinate Members of the Body; but from the ſupreme, the Head; ſo is Chriſt, that is, Chriſt miſtiſticall. And that this is the genuine meaning of this place, may be concluded from that we find expreſſed, *Gal.* 3. 16. *Now to* Abraham *and his Seed were the Promiſes made; He ſaith not, And to Seeds, as of many, but as of one, And to thy Seed, which is Chriſt.* And therefore, this moſt ſignificantly, and comfortably doth denote and aſcertain unto us, that cloſe union and conjunction betwixt *Chriſt the Head, and the Church, his Body*; and from thence reſults that ſympathy and compaſſion of *Chriſt*, in the ſufferings and injuries of his people and ſervants. Now, that the beleeving *Hebrews* (for otherwiſe this would not have been argumentative to them) had alſo this perſwaſion; there are beſides the fore-mentioned, two places in the Old Teſtament convincingly to demonſtrate it. That place where *David* in ſpirit called [Chriſt] Lord; *Pſal.* 110. 1. *The Lord ſaid unto my Lord, &c.* My Lord indeed fiducially, and obedientially; but not excluſively: for it is plain, he was Lord over the Collective Body, *the whole Iſrael of God*, a Ruling Lord over his People, whereof *David* was but one, though a Chiefe one. And as *David* thus gives us an account of his Faith, That he expected a Meſſias, and beleeved that that Meſſias was the Head of the People, the Lord of the aggregated of *Iſrael*; ſo he aſſures us, that that perſuaſion was a part of the *Jewiſh Creed*; for that whole *Iſrael* eſteemed and adjudged, that all projects and deſignes to proſecute and oppreſſe the People of God, were conſpiracies and aſſociations *againſt the Lord, and againſt his Anoynted*, Pſal. 2. 2. *Moſes* therefore did chuſe both Religiouſly, and Prudently, becauſe *he eſteemed his and his Brethrens ſufferings, the reproch of Chriſt*; a choice not of Faction, but Faith, becauſe of a ſtate and condition wherein

in Chriſt his Lord was intereſted and concerned; yet *Moſes* had not onely this motive of Faith to perſwade him to this choice; but he had another alſo, and that a powerfull one; *For he had reſpect alſo to the recompence of the Reward*, that is, beleeved the Deliverance of his People was approaching, and they ſhould receive the promiſed Inheritance, *the Land of Canaan*, a Type and Figure of Heaven.

Q. *But what? doth Faith Eye temporall Objects? or, are temporalties as well as ſpiritualties taken into the cognizance of Faith? or, is that true Faith which moves for either of theſe reſpects? could* Moſes *fight the Lords Battells, and look for Pay, or Recompence? Is not this to be a mercinary Souldier, no Voluntiere? or rather, thus to act, Is it not to love our ſelves, and the reward; not the Lord and his Service? Is it not to ſerve him for Hire, not for Duty?*

A. Indeed it is moſt true, That the Glory of God ſhould be both the prime mover, and ultimate end of all actions which are truely Religious, becauſe all Religion is to be terminated in God; yet our immortall ſoules, whoſe chiefe felicity and complement, is the Union and fruition of God, may deſervedly challenge our ſecondary and ſubordinate thoughts and reſpects, both becauſe that in *theſe reſpects*, we ayme at God, who is our perfection, and reward; and alſo becauſe our reſpects are regular, when we take in the intermediate end, with order and reſpect to the laſt and chiefeſt; For in this caſe, we overlook our ſelves, by Eying an higher and more glorious *Object*: And for this we have warranty, both from thoſe Precepts which *exſtruct* us *to ſeek the Kingdom of God; to lay up a ſure Foundation of good works, for the hope of the Eternall Reward; to ſtrive with all care to ſecure our Election*, Luke 16. 9. 1 Cor. 9. 24. Tit. 2. 12. 13. Coloſ. 3. 23. and alſo from thoſe great preſidents who have *practiſed* before us; *Moſes* here in this place; Saint *Paul*, *Phil.* 3. 11. 12. *If by any means I might attain unto the Reſurrection of the dead. Not as though I had already attained, either was already perfect: but I follow after, if that I may apprehend that for which alſo I am apprehended of Chriſt Ieſus.*

Our

Our Saviour Chriſt, that grand Exemplar, *Heb.* 12. 2. *Looking unto Ieſus the author and finiſher of our Faith, who for the joy that was ſet before him, endured the croſſe, deſpiſing the ſhame, and is ſet down at the right hand of the throne of God.* And alſo from good Reaſon; for, *Qui vult finem, vult media*, and *è contra*; now God commands the means, faith, and the end of that is ſalvation, 1 *Pet.* 1. 9. *Receiving the end of your Faith, even the ſalvation of your ſoules.* He commands holineſſe of life, and the end of that, *is Eternall life*, Rom. 6. 22. an happy end is a great provocation and encouragement to *action*; and for this end, God propoſeth to us that moſt bleſſed and comfortable end; The reſult is this, That to *act* meerly *propter mercedem*, for an hire, is ſlaviſh and ſelf-iſh; but to doe *ex intuitu mercedis*, to look upon the Reward, as an incitement and comfort, is a moſt uſefull help, and ſo morally neceſſary to piety and devotion, 1 *Cor.* 15. 58. *Therefore my beloved brethren, be ye ſtedfaſt, unmoveable, always abounding in the work of the Lord, foraſmuch as you know that your labour is not in vain in the Lord.* Col. 3. 24. *Knowing that of the Lord ye ſhall receive the reward of the inheritance: for ye ſerve the Lord Chriſt.* 2 Tim. 4. 8. *Henceforth there is layd up for me a crown of righteouſneſſe, which the Lord the righteous Iudge ſhall give me at that day; and not to me onely, but unto them alſo that love his appearing.*

The Second Part.

1. *By Faith*, For Fleſh and Blood would have perſwaded *Moſes* to a contrary *choice*, to continuance and reſidence in *Pharaohs* Court; and if he had conſulted with worldly men concerning his Deſigne, if they diſliked his Perſon, he would be cenſured and derided, as weak and unpolitick; if they had a kindneſſe for him, they would rebuke him, as *Peter* did our Saviour, upon a ſomwhat like account; *Be it far from thee Lord*; *This ſhall not be unto thee*, Mat. 16. 22. But Faith adviſeth not with Fleſh and Blood, neither reſolves with the men of this world. No, it adviſeth with the Word of God, and reſolves

reſolves with the Church of God; and therefore that which the World ſo much admires and faneies, the gallantry and ſplendor of a Princes Court, the Title and Dignity of his Sonne and Favourite, the Treaſures of his Exchequer, he did with great reſignation and freedom relinquiſh and forſake: And which is yet more, that the World moſt diſlikes and abhorrs, poverty, perſecution, ignominy, ſlavery, he did with much cheerfulneſſe embrace; for then he left the powerfull prevailing party, and ſided with an *afflicted*, and deſpiſed people, vexed and oppreſſed with arbitrary impoſitions, and inhumane ſervitudes. See what Faith can doe; it can overcome the World, it can count all things but loſſe, to be found in Chriſt: It is Faith, and nothing but Faith, that ſets a juſt eſtimate and value of things; not becauſe currant, but becauſe worthy, that diſtinguiſhed betwixt truth and appearances, ſubſtantiall, and fantaſtick happineſſes; and ſo makes a Chriſtiam eſteem and adjudge the perſecutions of an holy Church, an higher preferment, then the promotions of a tyrannicall Court; that more then Heatheniſh Law of ſelf-preſervation, is ſuperſeded by Chriſt, *Mat.* 10. 33. (*Whoſoever ſhall deny me before men, him will I alſo deny before my Father which is in Heaven.* And ver. 37. 38. 39. *He that loveth Father or Mother more then me, is not worthy of me, and he that loveth Son or Daughter more then me, is not worthy of me. And he that taketh not his croſſe, and followeth after me, is not worthy of me. He that findeth his life, ſhall loſe it; and he that loſeth his life for my ſake, ſhall find it*;) and ſo aboliſhed by that Law of Faith which he preſcribed.

2. *By Faith*, becauſe done in obedience to that Law and Rule of Faith, which the Captain, and High Prieſt of our profeſſion had *enacted and ordered.* The main difference betwixt that ἔργον τῆς πίστεως 1 *Theſ.* 1. 3. *the Work of Faith*, which is the ſincere obſervation of Chriſt precepts, and that ἔργον τοῦ νόμου, *Rom.* 2. 15. *the work of the Law written in our hearts*, which is the *dictates* of a naturall conſcience and the common notions of humanity, betwixt an *act of Grace, and that of Nature*; that the one is done onely rationally, the other obe-

dientially; the one is a faculty, the other a duty that we performe as man, a rationall creature made by God, and ſo his κτίσμα; the other as a Chriſtian, a devout ſworn ſervant of *Jeſus Chriſt*, who hath *brought into captivity every thought*, even the moſt rationall, moſt excellent thought or ſuggeſtion of Nature, *to the obedience of Chriſt*, 2 Cor. 10. 5. as the *elect of God, holy and beloved*; and ſo his ποίημα, *created in Chriſt Jeſus unto good Works*, Epheſ. 2. 10. that is done in reſpect and regard to our ſelves; this with reference and relation to God. This indeed is that, which both conſtitutes, and denominateth an *act*, the work of Faith, that it is both truely done, and truely ſaid to be done by Faith, that it is done in obedience to God, ſubmiſſion to his will, and in order to his glory. The ſame *act* for the ſubſtance may be both morall and ſpirituall; that which differenceth them is the manner and end of doing: for ſome good things are done by a common light of Reaſon, and with a freedom and ingenuity of Spirit; and thoſe are heroicall, noble *actions*, and it's generoſity; ſome with *reſpect* to humane ſociety, neighbour-hood, and conformity to the Laws of that place where they live, and theſe are civill, morall *actions*, and it's civility or policy; ſome are with *ſincere affections* to God, and obedience to his will and word, and theſe are Divine Spirituall *actions*, and it's Faith and Religion which enjoyns and requires theſe, *Aug. lib. 19. de civit. Dei. cap. 25.* throughout.

3. But this *act of Moſes* was both morally good; for when he was at years, he undertook the cauſe of the oppreſſed, it was heroically good; for then alſo his Reaſon was at the full, and he did work freely and generouſly; it was ſpiritually good, becauſe then alſo he knew it was the will of his God, and he did it faithfully; Reaſon told him the enterprize was both juſt and honourable, and ſo morally good; reaſon conducted by religion, aſcertain'd him it was both juſt, honourable, and holy, and ſo divinely good: And therefore it is added, *When he was at years.*

4. *When he was at years*, when his reaſon was ripe, and his faith active and ſtirring, or come to maturity, *full forty*

years

years of age, Acts 7. 23. For had *Moſes* refuſed thoſe offers of *Pharaohs* Daughter, &c. in his Infancy, and tender age, it might have been interpreted folly, and childiſhneſſe; or (if after in his minority, and leſſe diſcerning age) weakneſſe, and inexperience; or, (if upon the perſwaſions of his Parents) this at the beſt, would be called, *good Nature*; at the worſt be taken for *Indiſcretion, or vain glory*, and ſo ſtill he might be ſuppoſed to refuſe he knew not what, nor why. And very likely thus, or ſome one of theſe wayes, it was cenſured at Court, and he eſteemed a raſh, unfortunate fellow, that ſtood in his own light, and hindered his own preferment. But as *Luther* in another caſe, *aliter Romæ, &c.* ſo here; they were of one Opinion at Court, it was thought otherwiſe in Heaven. For *Moſes* was now of a very diſcerning Spirit, being in full height and vigor, both of body and mind; a great obſerver of cauſes, and of great abilities to diſtinguiſh and ſeparate betwixt the precious, and the vile, having all advantages to improve his judgement, and ſufficient opportunities to ballance every thing aright, to take and make an *exact* account of wiſdom and folly, of a moment, and Eternity: ſo that this *act* of his reprobation and election, was not conjecturall upon peradventures, or ſurmiſes, but prudentiall; not upon any humane conſideration, of eaſe, pleaſure, profit, or honour, &c. but upon conviction of conſcience; not of a ſcrupulous conſcience guided by light and undiſcuſſed Arguments not throughly weighed, or not right ſet with an even hand; neither by an erronious miſtake of good for bad; nor an opinionative complyance with the examples and conceits of others: but of conſcience rightly enformed, walking *exactly* according to it's Rule. Jeſus Chriſt our Lord would have engagers and ſubſcribers to his Diſcipleſhip and Government, to ponder and to conſider before hand what they are reſolving, whether they can endure the contempts and hatreds of the world, the common attendants of his ſervice; whether they can be content to follow and take part with that perſecuted Prince, the King of ſufferings, and his little Flock, his deſpiſed, ſequeſtred, plundered *Subjects*, leſt, in the concluſion, they prove like

that ridiculous Husband, who begun to build, without proportioning the charges, and his abilities; or comparing the expences, and his revenues: Good Works ought alſo to be well done, with ſober adviſe, and religious prudence, leſt they loſe their value, and degenerate into indiſcretions, raſhneſſe, or heat of ſpirit: and therefore the circumſtance of time is *ſignanter dictum*, is taken for a further proof of *Moſes* his Faith, *When he was at years:* For,

1. Youth is *ſuſpected*, and commonly, if that Age produce any good Fruit, it ſoon decayes; and if it follow not the vanities of the World, it is much under reſtraint: And therefore *Ariſtotle* reſolves, That a young man was not δικαῖος ἀκροατὴς, a fit hearer of the ſeverer precepts of morality, διὰ τὸ κατὰ πάθος ζῆν καὶ διώκειν ἕκαστα, becauſe uſually with them, paſſion and vanity rules all, and commands in chief; and with them, there is an *impetus*, or *fervor*, their paſſions are violent and head-ſtrong.

2. As this clauſe was added, to ſhew it was a diſ-paſſionate *act*, not moved thereto by any youthfull heat or incitation; ſo it was unprejudicate, directly contrary to thoſe prejudices his Education might have infuſed into him. Paſſion and prejudice are two great tyrants, and where theſe ſway, Reaſon and Religion are excepted or exiled: and youth is moſt *ſubject* to paſſion; and Education moſt apt to beget and breed a prejudice: and ſo theſe words may ſeem to be inſerted, both to denote, that as this *act of Moſes* was no paſſionate fit, or pange of Youth; ſo it could not be an *effect* of his Education, for this ſhould have biaſſed him the other way, as being all his minority trayned up in *Pharaohs* Court, and tutored in the Egyptian Learning. Strange it was, his Piety ſhould thus croſſe his Education, that in the confluence of worldly ſatisfaction, (if they deſerve that expreſſion) he ſhould contemplate the excellencies and perfections of the Eternall Reward: For, *Quod ſemel eſt imbuta, &c.* Education (eſpecially unto what alſo we are naturally inclined, as all are, to folly and vanity) hath a great influence on our after diſpoſitions, and converſations: And thoſe follies we have been acquainted

acquainted with in our ſofter Age, we after fancy and dote on; and therefore to move in a direct oppoſite courſe to Nature, and it's ſecond, Education, which is ἐπίκτητος φύσις, a new acquired Nature, whereby ſin and the world takes poſſeſſion on us, muſt needs argue great ſtrength of Religion, and holy affections, by reaſon of that received Rule, *intus exiſtens*, &c. and this was *Moſes* his caſe.

3. Had *Moſes* done this in his old Age, it might have been conceived dulneſſe, or policy, or dotage, and therefore alſo might theſe words be uſed. For we reade of ſeverall Princes indeed, who have depoſited their Robes of Majeſty, ſurrendred their Crowns, and become reclaſe Hermits; yet this courſe of life they begun not, till they had well-nigh finiſhed their courſe, when the negotiations and tranſactions of State was a burden, when the multiplicity of buſineſſes had tyred them, or the variety of pleaſures ſurfetted, or ſpent them. But *Moſes* was now in his prime, moſt able both to undertake and under-goe weighty employments, as after he did, and to receive what content any worldly delight could afford, at his beſt, both to endure hardneſſe, and enjoy ſoftneſſe.

4. From this Obſervation, let us learn this Inſtruction, to be wiſe in time, to employ our choyſeſt opportunities, our beſt ſtrength and vigor of body and ſpirit for the purchaſe and poſſeſſion of the Eternall Inheritance. God will have the prime of our years devoted to his ſervice, while we have marrow in our bones, and life in our ſenſes, and clearneſſe in our ſpirits, *Mal.* 1. 8. *If ye offer the blind for ſacrifice, is it not evill? and if ye offer the lame and ſick, is it not evill? offer it now unto thy Governour; will he be pleaſed with thee, or accept thy perſon, ſaith the Lord of Hoſts?* and then alſo to encreaſe in knowledge and ſpirituall underſtanding, *not to be children carried away with every wind of Doctrine*, or with the togiſh gariſh vanities of the world: but to be men, *approving* τὰ διαφέροντα, (Rom. 2. 18.) *the things that are excellent*, that we embrace not *Nubem, pro Junone*, a vain empty ſhadow of comfort, for reall, ſolid, ſubſtantiall happineſſes; gaudy fantaſtick appearances (like *Caligula's* Banquet, to pleaſe the Eye,

Eye, not to ſatisfie Nature) in ſtead of the Heavenly Reward; that ſo we may fix our deſires there, where true joyes are to be found, being skilfull in the word of righteouſneſſe; that we endeavour to be, as *Moſes* was, *of full age*, that is, *perfect*, ſuch as by reaſon of uſe, have our ſenſes exerciſed to diſcern both good and evill. *Heb.* 5. 13. 14. *For every one that uſeth milke, is unskilfull in the Word of Righteouſneſſe: for he is a Babe. But ſtrong meat belongeth unto them that are of full age, even thoſe, who by reaſon of uſe, have their ſenſes exerciſed to diſcern both good and evill.* For this commended, and approved his Faith, that he did this when he was μέγας, great in years and diſcretion, great in knowledge, and learning, great in temper and moderation, great in fame and favour at Court, and therefore it was an *act of great Faith, to refuſe to be called the Son of* Pharaohs *Daughter.*

5. *He refuſed*, ἠρνήσατο, or denied; and, he refuſed, not in complement, and civility, to gain the reputation of being modeſt, humble, and moderate, an Art, which ſelf-ſeeking ambitious ſpirits have learned and exerciſed, ſeeming to decline that, which they moſt paſſionately fancy, and labor for; and by under-hand, and ſecret contrivances moſt greedily proſecute; neither in cunning and policy, that he might be more earneſtly ſollicited to accept what he had plotted and gaped for; another Art, which ambition alſo hath found out to deceive the World: neither was it an humour of diſcontent, or deſire of change, accompanied with an overgrown troubleſome Zeale: for then, this *act* had been either deſigne or pretence; an handſome piece either of hypocriſie, or civility. But *he refuſed*, as upon ſerious and ſober conſideration; ſo in truth and ſingleneſſe of Heart: a *direct* proper work of ſelf-deniall, and ſo a clear evidence of his Faith. True piety and contempt of this World, is not a bare, naked pretence, ſet forth in a demure look, or holy language; but an effectuall mortification of all Worldly motions contrary to juſtice and charity; a not daring to venture on any unlicenſed artifice: a ſerious fixed endeavour of *exact* walking; not to value any tranſitory thing at an higher rate then the Rule

of

of Faith, and Law of Chriſt hath ſet upon them, that they be currant to us, not upon the old vulgar account of intereſt, or ſelf-preſervation, to purchaſe, or preſerve an Eſtate with an evill Conſcience; but upon the new reformed account of love to God, and our Neighbour. Indeed men may uſurpe and aſſume the Title and Appellative of Saints to themſelves, and yet be ſo far from obſerving *the ſelf-denying Ordinance of Chriſt*, Mat. 16. 24. that they *ſtrictly* lay hold on every advantage which ſhall fall in their way; and if none be tendered, they will caſt about all wayes to find one; and upon any diſcovery, chaſe and follow the wayes of unrighteouſneſſe with all paſſion and eagerneſſe, by all indirect and unlawfull wayes; ſome of theſe pretenders following the way of *Cain*, ſome of *Balaam*, ſome of *Corah*, ſome of *Achan*, ſome of *Gehazi*, ſome of *Ahab*, ſome of *Judas*, *&c.* whereas indeed there is no ſurer Title to Heaven, *then contempt of the World*; no better aſſurance that we are in the Faith, *then our overcomming the World*, 1 John 2. 15 16. 17. *Love not the World, neither the things that are in the World. If any man love the World, the love of the Father is not in him. For all that is in the World, the luſt of the fleſh, the luſt of the eyes, and the pride of life, is not of the Father, but of the World. And the World paſſeth away, and the luſt thereof: but he that doth the will of God, abideth for ever.* And 1 John 5. 4. *For whatſoever is born of God, overcommeth the World, and this is the Victory that overcommeth the World, even our Faith.* No ſtronger proof that we are true *Iſraelites* indeed, then that we forſake *Egypt*, and come out of *Babylon*; that we are Diſciples, then that we deny our ſelves, the advancement of our intereſts, the ſatisfaction of our paſſions, and take up our croſſe, unite our ſelves to the body of Beleevers, and perſevere in their Communion in deſpight of all temptations, and follow Chriſt as a Law-giver, in his Precepts, and a Leader, by his example, both for obedience unto, and patience under his Fathers will.

6. For a ſeaſon the pleaſures of ſin are ſhort, the puniſhments is long: Sin may be ſweet for a while, but it is ſharp for ever: And who would hazard a laſting pain, for a little pleaſure?

pleaſure? or be tickled either into a Diſeaſe, or unto Death? *An optares malam ſcabiem, quod ſcalpendi ſit aliqua voluptas? Eraſ. Epic.* It were madneſſe to be in love with a Leproſie, or Itch, for the pleaſure of ſcratching; to loſe everlaſting pleaſures, and the fulneſſe of joy, for a tranſitory delight; nay, a meer out-ſide formall delight, without all inward content and ſatisfaction: for the whole World, and every thing in it, is but a Scheeme, a ſhadow, an appearance, an empty nothing, in two Apoſtles judgements, 1 *Cor.* 7. 31. *And they that uſe this World, as not abuſing it: for the faſhion of this Word paſſeth away.* 1 John 2. 17. *And the world paſſeth away, and the luſt there: but he that doth the will of God, abideth for ever.*

7. *Of Chriſt:* Moſes then was a Chriſtian; and *then* God had a People. God had alwayes a Church, and that a Chriſtian Church too: a Church of Chriſt; and the ſufferings of the people of God, the rebukes of Chriſt; though then the people of God had not the Title, yet they had the Religion of *Chriſt:* and albeit in outward expreſſion and denomination, they were not called Chriſtians, till long after at *Antioch*, Acts 11. 26. yet ſuch they were really, and in truth. For Beleevers, before Chriſts comming and ſince, are admitted into the ſame *Covenant of Grace*, becauſe conſigned by the ſame *Sacraments*, (not indeed in the ſame Signes, but in the Spirituall thing ſignified, 1 *Cor.* 10. 3. 4. 5. *And did all eat the ſame ſpiritnall meat: And did all drink the ſame ſpiritnall drink: (for they dranke of that ſpirituall Rock that followed them: and that Rock was Chriſt.) But with many of them God was not well pleaſed: for they were overthrown in the Wilderneſſe,*) which did Seale the ſame promiſes. (though not ſo immediately as ours; but under a covert of temporall things, even ever ſince that Grant, *the Seed of the Woman, &c.* Gen 3. 15. and is the expreſſe affirmation of the Apoſtle, *Gal.* 3. 17. *And this I ſay, that the Covenant that was confirmed before of God in Chriſt, the Law which was foure hundred and thirty years after, cannot diſannull, that it ſhould make the promiſe of none effect,*) which relateth to the ſame *object* Jeſus Chriſt, *Heb.* 13. 8. *Acts* 3. 25. & 4. 12. for the ſame excellent purpoſes of mercy, remiſſion of ſins, recon-

reconciliation with God, and life eternall: So the Covenant was the ſame for ſubſtance, though not for circumſtance and faſhion; and ſo their Faith and Religion the ſame: For *Chriſt* was the *Lambe, ſlain from the foundation of the World*, Rev. 13. 8. So *Aug. Epiſt.* 157. *ad opt. Eadem fides, & noſtra, & illorum, quoniam hoc illi erediderant futurum, quod nos credimus factum:* And therefore here we may ſay with Saint *Paul*, *Rom.* 11. 33. ὦ βάθος, *O the depth of the riches both of the Wiſedom and Knowledge of God! how unſearchable are his judgements, and his wayes paſt finding out!* And with *David*, *Pſal.* 40 5. *Many, O Lord my God, are thy wonderfull works which thou haſt done, and thy thoughts which are to us-ward: they cannot be reckoned up in order unto thee: if I would declare and ſpeak of them, they are more then can be numbred.* But to this I have ſaid ſomwhat before in the firſt Part, and 8. *Page*, and 1. *Obſerv.*

8. *To ſuffer with the people of God.* The people of God are *eo nomine*, ſo far from being exempted from the common calamities of man-kind, that they are the greateſt ſufferers of, and ſharers in them: *And if judgement begin at the Houſe of God; where ſhall the ungodly appear?* Gods People are a perſecuted People. But of this largely alſo before; and more is to be ſaid after.

9. ἡγησάμενος, *Eſteeming*; That which put *Moſes* on this *choice*, was a well-grounded conviction of Conſcience [that it was a duty] and a right enformed judgement; for reſolution and action without warranty and ſufficient grounds of conviction, is but perverſneſſe and obſtinacy, ſin and impiety; the miſtaking of evill for good, will neceſſarily inferr evill doing: Hence, ſins are called, *the Works of darkneſſe*, Eph. 5. 11. and Heathens, *darkneſſe*, ver. 8. *Walking in the vanity of their minds. Having the underſtanding darkened being alienated from the life of God through the ignorance that is in them, becauſe of the blindneſſe of their heart*, Eph. 4. 17. 18. And the Apoſtle notes this, when he tells us of the unbeleeving impenitent Jews, *They err in their hearts, and ſo they have not known my wayes*, Heb. 3. 10. and therefore he admoniſheth

niſheth them, *ver.* 12. *Take heed, brethren, leſt there be in any of you an evill heart of unbeliefe, in departing from the living God.* And hence *Minutius Felix* concludes, *Non minoris eſt ſceleris Deum ignorare, quam ladere*; Ignorance of God, is as bad as Sacriledge: *Hoſ.* 5. 4. *They will not frame their doings, to turn unto their God: for the ſpirit of whordoms is in the midſt of them, and they have not known the Lord.* On the contrary, the right diſcerning and ſeparating evill from good, conduceth much to the eſchewing of evill, and doing good; to deny the world, and ſelf, and chuſe Chriſt and Heaven; And therefore the Apoſtles ſupplication for the *Philippians*, *Phil.* 1. 9. 10. 11. is, *that they may abound in all judgement*; To what end? *that they may approve, or try things that are excellent, and differ; be able Chriſtians to diſtinguiſh betwixt evill and good.* And to what are ſuch abilities required? *that ye may be ſincere, and without offence till the day of Chriſt. Being filled with the fruits of righteouſneſſe, which are by Jeſus Chriſt unto the glory and prayſe of God.* And his Petition for the *Coloſſians*, is to the ſame purpoſe, *Col.* 1. 9. 10. *For this cauſe we alſo ſince the day we heard it, doe not ceaſe to pray for you, and to deſire that ye might be filled with the Knowledge of his will, in all wiſedom and ſpirituall underſtanding: That ye might walk worthy of the Lord, unto all pleaſing, being fruitfull in every good work, and increaſing in the Knowledge of God.* As the bodily Eyes guides our feet; ſo the underſtanding is the leader of the will and affections. Hence thoſe Prayers of *David*, *Pſal.* 119. 18. 34. 73. & 125. *Open thou mine Eyes, that I may behold wondrous things out of thy law. Give me underſtanding, and I ſhall keep thy lay; yea, I ſhall obſerve it with my whole heart. Thy hands have made me, and faſhioned me: give me underſtanding that I may learn thy Commandements. I am thy Servant, give me underſtanding that I may know thy teſtimonies.* And hence that Exhortation of the Apoſtle, 1 *Cor.* 14. 20. *In underſtanding be ye men*, otherwiſe ye will prove *Children*, toſſed too and fro, *ſtill Children*, and never come to be *perfect men*, Eph. 4. 13. 14.

10. *He had reſpect*, ἀπέβλεπε, He firſt looked on the Duty,

Duty, now the Reward; that, to ſet him forward; this, to encourage, and back him; that, as principall; this, as ſecond to his *choice*; that to leade and command; this to fortifie and ſtrengthen; that, as *finis agentis*, his deſigne; this, as *finis rei*, his happineſſe, and felicity. See here, and admire; admire, and acknowledge the great love of God to man, who not onely gave us underſtanding to know our Duty; but furniſheth with ayds and helps to further and aſſiſt us in our Duty: he not onely teacheth us what to doe; but ſupplies ſtrength for to doe, and affords means to preſerve that ſtrength: he deals with us in thoſe wayes which are moſt proper for us, by threatnings and perſwaſions, puniſhments and rewards. *Deut.* 11. 26. *Behold, I ſet before you this day, a bleſſing and a curſe. The Lord knoweth our frame*, Pſal. 103. 14. and ſo frameth all his diſpenſations accordingly; he conſiders we are but men, weak and impotent creatures, and therefore he gives Grace: Yet withall he conſiders that we are men, rationall creatures; and therefore propoſeth rationall methods to engage us to accept his Grace; rationall puniſhments and rewards, becauſe we are to deal with a righteous Judge; *Who will render to every man according to his deeds: To them, who by patient continuance in well doing, ſeek for glory, and honour, and immortality, eternall life: But unto them that are contentious, and doe not obey the truth, but obey unrighteouſneſſe, indignation and wrath*, Rom. 2. 6. 7. 8.

11. It's the Obſervation of *Theoph.* *Moſes* accounted it a ſin not to ſuffer with the people of God; and unleſſe it were a ſin, (not to be ſenſible of the ſins and ſufferings of his Flock) God would not have cauſed *a mark to be ſet*, Ezek. 9. 4. nor upbrayded and threatned their either dulneſſe, or hardneſſe of heart, *who grieved not for the afflictions of* Joſeph, *Amos* 6. 6. nor the Apoſtle required us, to be kindly affectioned; and this to be expreſſed, as in others, ſo in this Duty, *to weep with them that weep*, Rom. 12. 15.

12. I ſhall adde one more from *Haymo*; *Quando quiſq; &c.* in ſuffering times and condition, look and remember the promiſed reward, and theſe Texts, *Mat.* 5. 10. 11. 12. *Bleſſed*

are they which are perſecuted for righteouſneſſe ſake: for theirs is the Kingdom of Heaven. Bleſſed are ye, when men ſhall revile you, and perſecute you, and ſhall ſay all manner of evill againſt you falſly for my ſake. Rejoyce, and be exceeding glad, for great is your reward in Heaven: for ſo perſecuted they the Prophets which were before you. Rom. 8. 18. *For I reckon, that the ſufferings of this preſent time, are not worthy to be compared with the glory which ſhall be revealed in us.* 2 Cor. 4. 16. 17. 18. *For which cauſe we faint not, but though our outward man periſh, yet the inward man is renewed day by day. For our light affliction which is but for a moment, worketh for us a far more exceeding and eternall weight of glory. While we look not at the things which are ſeen, but at the things which are not ſeen: for the things which are not ſeen are Eternall.* Promiſes, though alwayes neceſſary; yet moſt uſefull in extremities.

The Third Part.

O Lord God of infinite exeellencies and mercies, who ſent thine onely Son holy Jeſus *to redeem us from an intollerable ſervitude, the commanding and condemning power of ſin, and to teach us an holy Religion, to deſpiſe the world, the pomps and vanities thereof, and the ſinfull deſires of the fleſh; ſtrengthen us by thy grace, that as we would accept of thy Son for our Saviour; ſo we may follow him as our teacher, refuſing the glories and treaſures of this Egypt, this land of darkneſſe wherein all things ſhall be forgotten, chooſing the better part, which ſhall not be taken from us; eſteeming our Adoption to be called the Sons of God, the higheſt honour; the mercies of God, and merits of Chriſt, the moſt deſireable treaſury; the Kingdom of Heaven, the beſt Inheritance; the glory and joyes of Heaven, the onely ſatisfactory pleaſures; the moſt happy exchange, to give or loſe all for the fruition of Chriſt; make us to covet the beſt things: And to this end, make us wiſe and prudent in our choice, to be men in underſtanding, to approve what is excellent, being filled with all ſpirituall underſtanding; not to be aſhamed to ſuffer for well doing; to count it all joy when we are called to endure affliction with the People of God,*

God, and to beare in our bodies the marks of the Lord Jeſus. Sanctifie them to us by thy grace, attend them with thy ſpirit, and reward them with thy glory: Satisfie our Soules, that we may taſt and ſee how gracious the Lord is, even in theſe his diſpenſations; and fill them with the apprehenſions of the excellencies and preciouſneſſe of the promiſes in Jeſus Chriſt, that we may reſolve with David, Whom have I in Heaven but thee, and there is none on Earth we deſire beſides thee: That like as the Hart, &c. *Break, O Lord, we pray thee, the powers, infatuate the policies of the perſecutors of thy Church: Bring* her *out of Egypt,* and leade thy People by the Hands of *Moſes* and *Aaron. Sanctifie all their ſufferings, and conduct them to the heavenly Canaan, to live with their Lord unto all Eternity; to whom be honour and power, might, majeſty and dominion, for ever, Amen.*

MOSES *his Courage.*

Heb. 11. 27.

By Faith he forſook Egypt, *not fearing the wrath of the King: for he endured, as ſeeing him who is inviſible.*

Moſes had before maſtered the falſe hopes of *Egypt*; now he is to encounter with the fooliſh fears thereof; and having quit himſelf of the right hand aſſaults of the World, its allurements, objects, promiſes: he is now to conquer the left hand, temptations, threatnings, force, and fury of *Pharaoh*, and his Hoſt, the Gyants and Sons of *Anak*; and by Faith in Chriſt, he is in all theſe,

more

more then Conqueror; For the Diſcourſes and Reaſonings of Faith, firſt taught him to ſleight *Pharaohs* Court; then his Power: Firſt to conquer himſelf, (and *Fortior eſt qui ſe, quam qui fortiſſima vincit*;) and then his, and the people of Gods enemy: It firſt inſtructed him with Piety, and then furniſhed him with Reſolution and Courage; For, *By Faith he forſook* Egypt, *not fearing the wrath of the King, &c.*

The *firſt Part.*

Moſes did twice *forſake Egypt*; The firſt time was, as was laſt Recorded, *When at forty Years old he fled into* Midian, Exod. 2. 15. The ſecond time was, when that after *Egypt* was ſmitten in every quarter, he, and the whole Body of the *Iſraelites* departed thence. And upon this difference of time, a queſtion ariſeth, which time the firſt clauſe here in the Text relates unto: Some will have the former to be referred unto here, as *Iun. Paral. lib.* 3. becauſe the Apoſtle in this Hiſtoricall computation, ſtrictly obſerveth the circumſtance and order of time through all the fore-going and ſubſequent inſtances. And it's clear, *Moſes* celebrated the Paſſe-over before the ſecond time; which yet is after related here in the following *verſe*; and therefore it cannot relate to this, unleſſe we invert the Order; And alſo, becauſe in the 29. *ver.* the Peoples departure out of *Egypt* is ſet by it ſelf, as a ſeverall and diſtinct inſtance of Faith, from this here. Others conceive it to be meant of the ſecond time; for if the former were here conſidered, the Apoſtles Poſition here, ſeems to contradict the Hiſtoricall Narration, *Exod.* 2. 14. where it is ſaid, *He feared, and fled.* Others, as the moſt judicious *Calvin*, underſtand it of both times; *tam de priore quam ſecundo*; For though it be ſaid, *that at the firſt he feared*; yet this fear was a fear of prudence; he had not ſtrength to oppoſe *Pharaoh*, and ſo he could not, he had not as yet ſufficient authority, and ſo he might not; not of difference, or the event, that God would not preſerve him from *Pharaoh*, if he uſed the moſt ſafe courſe for his preſervation, and reſerved himſelf for a better opportunity. But indeed,

indeed, the true cauſe, both *of his fear, and flying*, was, Becauſe, that although he was then deſigned for to be the *Deliverer of Iſrael*; yet then, his Commiſſion to execute that employment, and empower him, was not Sealed and Delivered; this was not done till after, *Exod.* 3. 9. 10. *Now therefore behold, the cry of the Children of Iſrael is come unto me; and I have alſo ſeen the oppreſſion wherewith the Egyptians oppreſſe them. Come now therefore, and I will ſend thee unto* Pharaoh, *that thou mayeſt bring forth my people the Children of Iſrael out of Egypt.* And ſo, it is moſt clear of the ſecond time, *he feared not.* The Hiſtory is expreſſe, *Exod.* 10. 28. 29. (*And* Pharaoh *ſaid unto him, Get thee from me, take heed to thy ſelfe: ſee my face no more: for in that day thou ſeeſt my face thou ſhalt die. And* Moſes *ſaid, Thou haſt ſpoken well, I will ſee thy face again no more,*) that ſentence of wrath which then *Pharaoh* pronounced. And therefore *Calvin* concludes, *Omnibus expenſis, ad ſecundum exitum referre malo*; and for that fear, that this would invert the Order and Method; this is removed, by obſerving that here is onely touched, what after is more amply and fully inſtanced: This of *Moſes* in his perſonall capacity, what related unto himſelf; That following, of his politick capacity, as referring to the whole body of the *Hebrews*; this ὃν τρόπον, that, *data induſtria*; Here, his *forſaking of Egypt*, is mentioned with *reſpect* to all the Antecedents and Conſequents, the preparatives and concomitants thereof: So that preciſely, neither the firſt, nor the laſt, are intended, but the whole time of the conteſt betwixt *Moſes* and *Pharaoh*; though principally and chiefly, it denotes the whole ſpace, after the return of *Moſes* out of *Midian*, till his departure out of *Egypt* with *Iſrael*, and their Families; in the intervall, or ſome part of that time, the Paſſe-over was Inſtituted and obſerved; there it's mentioned onely in order to the laſt *act*, when *Moſes* and the People *forſook Egypt* once for all; not by entreaties, and permiſſion; but by the Power, and Authority, and Faith of *Moſes*.

Q. *But how appears this to be an act of Faith?*

A. Certainly, to conteſt with *Pharaoh*, was an attempt, which

which would have affrighted a Worldly Politician, diſtract him, and make him ſhrink: If *Moſes* had conſulted with fleſh and blood, theſe objections might have over-awed him from this enterprize; For,

1. *Moſes* knew the rage of *Pharaoh* (and withall, he knew the wrath of *Pharaoh* was as a *meſſenger of Death*, Prov. 16. 14.) againſt him particularly was implacable, for that *he killed* one of his *Egyptian Subjects*; which he might eaſily perceive by that ſtrict enquiry which was uſed for the diſcovery of the miſtaken murderer.

2. *Moſes* had no viſible ſtrength and force; onely *Aaron* for an Aſſiſtant and Counſellor, and a *Rod* for his Armes and Weapons.

3. He came on a Meſſage to *Pharaoh from that God which he knew not*, Exod. 5. 2. whom he was by his ſuperſtition obliged to hate, and whom in his fury and pride, he oppoſed.

4. His demands to *Pharaoh* were moſt diſtaſtfull, as being highly prejudiciall to his Crown and Dignity, and ſuch, as no worldly wiſe man would be brought to condeſcend unto; demands as ridiculous, as inſolent; to part with his ſlaves and intereſts upon no conſideration, and for a bare word of a more bold command, to manumit, enfranchiſe, and ſet at liberty his Villains and Bondmen, who bore all his Burdens, tilled his Grounds, dreſſed his Gardens and Vineyards, wrought his, and all the Countries drugery and bondage, and by their craft and toyl in Brick-making, were not onely the eaſe, and good of his Subjects, but did much advance his Revenue; ſo that *Moſes* was not onely to contend with *Pharaoh*, and his two great commanding luſts, his Pride and Covetouſneſſe; but even alſo with the baſeneſſe, clamour, and out-cries of his People.

But *Moſes* his Faith, had taught him to anſwer all theſe pretences, and but carnall reaſonings, by oppoſing to them;

1. His Warrant from the Almighty, who ſent him to *Pharaoh*, with Commiſſion to make and proſecute thoſe demands; and this *Moſes* well knew, was a *pleni-potentiary* Power, from him, who is, had both Authority to command,

and

and ſtrength to make good that Authority againſt all Rebellious oppoſers.

2. His promiſe of Aſſiſtance from God, *Exod.* 3. 17. *God ſaid*; and if he ſaith it, he will perform. *Moſes* therefore might eaſily reply to his grounds of fear; he had for his ſecurity, Gods Power and truth aſſigned him, and this was infallibly good: That by Commiſſion; this by Promiſe: both by the Word of God, which abideth for ever. And this did onely remove all diſtruſts and jealouſies; But it follows in the Words, ἐνεδυνάμωσεν, did animate, hearten and harden him; that as a *righteous man*, he became *bold*, and venturous *as a Lyon*, Prov. 28. 1. not now to Petition; but to Command: for he over-looked *Pharaoh*, heeded not his proud look, high language, ſevere Edicts, great ſtrength, or barbarous Souldiers; and at laſt told his Highneſſe in plain tearms, *he would ſee his Face no more, treat no more, nor parly with him*; but ſtand in open Hoſtility againſt him; *for he looked upon the inviſible*, he knew whom he truſted, whoſe Errand he went, whoſe People he guided, who would be his Protector.

The *Second Part.*

1. *Moſes* in the former Verſes was repreſented to us as a Preſident of Mortification, ſeverity, and ſtrictneſſe of converſation, in oppoſition to the ſeducements and flatteries of the World, by the luſts of the Eye, of the Fleſh, and Pride of Life. Here in this Verſe, he is propoſed to us as a Pattern of conſtancy, courage, and reſolution, to encounter all difficulties, and hardneſſes, to ſtruggle with all oppoſitions and violences, ὁ γὰς δυσυχίαις διαλάμπει τὸ καλὸν, *Ariſt.* 1. *Eth.* He is a true ſervant of God, and faithfull ſouldier of Jeſus Chriſt, who as he cannot be bribed or corrupted from his Profeſſion and Allegiance; ſo he cannot be affrighted, or offended with the dangers and oppoſitions he ſhall meet with in the good fight of Faith, he approves his fidelity, by his conſtancy in every Eſtate. It is a moſt true Rule, *Quicquid recipitur, recipitur ad modum recipientis*; ſome pretenders are of

ſuch ſoft and delicate frame, that they cannot endure any hardneſſe, ſtormes, or tryalls, and theſe are apt to be overcome with worldly fears, threats, and frowns, policies and powers of *Pharaohs*, and the Sons of *Anak*; or elſe ſo far lovers of pleaſure and eaſe, that the apprehenſion of labor and travell, of ſharpneſſe and want, of a Priſon, or a Tyrants wrath, makes them baſely faint and draw back, deſert, or give over their Profeſſion; either the hardneſſe of the Duty, or the fear of the Enemy, or the love of the world, makes men Apoſtates, and either forget, or renounce their Baptiſme-Covenant. Some are of ſuch baſe ſordid minds, that for hire, and *the Wages of unrighteouſneſſe* (as if their ſouls were ſalable as well as their goods) *will eaſily make ſhipwrack of Faith and a good Conſcience, even to deny the Lord that bought them.* It is our Duty to be moſt watchfull, where we are moſt weak, and therefore moſt ſubject to be overcome; to find out our own tempers, which way our hearts are ſet and affected, whether more apt to be ſeduced or affrighted; and to be carefull, that neither falſe hopes, nor fooliſh fears, make us either ſo baſe, or ſo mean, that we unworthily either decline, or deſert our Chriſtian calling.

2. *Moſes* before, *feared and fled from* Pharaoh; now he *fears* him not. *Peter* once denyed Chriſt; after he boldly confeſſes him. Our Faith is not alwayes at the ſame intention, or height; not alwayes a like *active* and *operative*: neither doth God at all times afford the ſame ſupplyes and aſſiſtances of Grace. Great reaſon therefore to *Watch and Pray, &c.* even to ſolicit the God of our ſtrength, that when the Enemy purſueth, our *Faith fayl not, we may be ſtrong in the Lord, and the might of his power. Having put on the whole Armour of God, that ye may be able to ſtand againſt the wiles of the Devill*, Eph. 6. 10. till the 20.

3. *Moſes* at the firſt *feared*, becauſe God had not as yet Authorized him to this Enterprize: *Whatſoever is not of Faith, is ſin.* If we cannot ſhew Gods Commiſſion for what we attempt, we rebell againſt God; we muſt have his Authority, either in expreſſe words, or certain conſequence; a clear

clear Revelation, or ſtrong Reaſon from it. Neither will a pretence of a good intention ſerve the turn; this is but a deeper fallacy, *For we muſt try all things, and hold faſt to what is good*, 1 Theſ. 5. 21.

4. Moſes *firſt feared*; the time which God had aſſigned for *Iſraels* Deliverance, was not yet come: When that ſet time came, *he feared not*. When God will have his own work finiſhed, he ſupplies a commenſurate power and ſtrength to manage and *effect* it. God hath his time, *and we muſt wait*, Pſal. 62. 1. And ſomtimes he appears not till all ſeems to be at a loſſe; he commonly with-holds, till the Bondage of Bricks be doubled: we muſt not limit him, to the time and means of Deliverance, that ſo the whole Glory thereof may redound to him. Look not then in ſtreights and ſervitude at the preſent ſtate and condition of affayres, the ſeeming indiſpoſitions and improbabilities of ſucceſſe; ſtay Gods leiſure, if he be pleaſed to change the Scene, all obſtacles ſhall then be removed, all means ſhall be ſucceſſefull. the counſell of the Lord ſhall ſtand; ſeeming prejudices ſhall be furtherances, when the time is come; *Pharaohs* rage and fury ſhall advance and haſten the expedition: If we impoſe on God, or will prevent him, by taking our own time, and following our own wayes, then all deſignes ſhall be baffled, and blaſted; If *Moſes* upon his own Head take upon him the Deliverance of *Iſrael*, then, *retro ſublapſa referri*; all will goe wrong: But if he ſly, and wait till he receive Orders from Heaven, then every deſigne ſhall take, and every encounter be a Victory.

5. Moſes *fled, when he feared*. To runſh head-long into dangers, and to provoke Tyrants, when neither ſtrength to reſiſt to make the enterprize prudent; nor Authority to warrant, to make it Religious, is a temptation. It was both Wiſedom, and Piety in *David*, to decline *Sauls* fury, 1 *Sam.* 21. 1. & 22. 1. & 27. 1. and to ſave himſelf from *Abſalom's* Conſpiracy; as in *Moſes* here, to preſerve himſelf at preſent, and reſerve himſelf for a better opportunity. Thus *Elijah* provided *for his life*, 1 Kings 19. 3. So *Urijah* the

Prophet, *Ier.* 26. 21. *And when* Jehoiakim *the King, with all the mighty men, and all the Princes heard his words, the King ſought to put him to death: but when* Urijah *heard it, he was afraid, and fled, and went into* Egypt. So our Saviour himſelf, Mat. 2. 14. *When he aroſe, he took the yong child and his mother by night, and departed into* Egypt. John 8. 59. *Then took they up ſtones to caſt at him: but* Jeſus *hid himſelf, and went out of the Temple, going through the midſt of them, and ſo paſſed by.* And ſo he licenſed his Diſciples, Mat. 10. 23. *But when they perſecute you in this City, flee ye into another.* So *Paul, Acts* 9. 23. *And after that many dayes were fulfilled, the* Jews *took counſell to kill him.* Ver. 25. *Then the Diſciples took him by night, and let him down by the Wall in a Baſket.*

6. This is the beſt remedy in a ſtraitned condition, To have God before our Eyes, to look upon the inviſible, when we come to ſuch a pinch as *Eliſha's* ſervant, 2 *Kings* 6. 15. that we know not which way to turn, and we cry for fear, *Alas, how ſhall we doe?* then are we to Pray to the Lord, look up unto him by Prayer, and ſo *our Eyes ſhall be opened, to ſee the mountain full of Horſes and Chariots,* to find God a preſent help: And we ſhall receive this comfortable return, as *Eliſha's* ſervant did, *ver.* 16. *Fear not: for he that is with us, are more then they that be with them.* This was *Davids* courſe, and his confidence, *Pſal.* 16. 8. 9. *I have ſet the Lord alwayes before me: becauſe he is at my right hand, I ſhall not be moved. Therefore my heart is glad, and my glory rejoyceth: my fleſh alſo ſhall reſt in hope.*

7. Moſes *his Faith* was grounded on two ſure Principles, Gods all-ſufficiency, and truth; he was aſſured not onely that God could, but he would *ſhew ſtrength with his Arme, to ſcatter the proud in the imaginations of his heart: and to put down the mighty from his ſeat.* And this alſo he would *effect*, either by weak and contemptible means, an Army of inſectiles, of Beaſts of the Field; or by a more glorious power, his Angels. God commends this conſideration to his People, *Iſay* 51. from the 9. *ver.* to the 17. And this alſo he commanded, *Iſay* 41. from the 10. to the 21.

8. God

8. God by his Son Jeſus Chriſt, hath brought us out of *Egypt*, delivered us from the Powers of darkneſſe, tyranny of Satan, the commanding and condemning ſtrength of ſin, *that we ſhould ſerve him in holineſſe and righteouſneſſe before him all the dayes of our life*, Luke 1. 74. 75.

9. Its the Devills Method to aſſault us every way. *Pharaohs* Court a temptation on one hand; his Power on the other. If Satan cannot gain us by fair promiſes, and plauſible pretenſes; he will uſe threats, and menaces, to force us to his obedience. If he cannot oblige, he will attempt to compell, (provided we ought to be both for his love and hatred) that his dainties allure us not, and his hoſtility ſtorme us not from our integrity and innocency.

10. True Valor is founded on Piety; we are therefore reſolute, becauſe Religious. The commonly reputed currant Valour, is temerity, or animoſity, and ſomtimes folly and madneſſe: And the miſtaken, miſ-called Honour, is moſt times baſeneſſe; all times ſin. Man-like attempts are alwayes rationall, and Chriſtian courage is eſtimated by a good cauſe. He that undertakes a good cauſe, and follows it with a good Conſcience, muſt be a man of courage. Heat, daring, and adventuring on a bad cauſe, is wildneſſe and paſſion, in a morall ſenſe, and ſo, not ſo much as Heatheniſh fortitude; and in a Chriſtian conſtruction, is Murder and Stealth, and ſo, farr from any pretence to holy reſolution. Wiſe Saint *Aug.* long ſince reſolved all the famous eryed up, and too much imitated *Roman Conqueſt*, to be, *magna latrocinia*, glorious robberies, becauſe there was no ſolid Plea of Juſtice for them, which both Reaſon and Religion *exacts*. *Moſes* his reſolution and enterprize, was grounded on both thoſe Principles: It was rationall, *for he knew whom he ſerved*: And Religious, *for he had Gods Warrant*, a competent Authority; *and his peoples Deliverance*, a juſt cauſe: Therefore he *feared not Pharah*, becauſe he *feared God*; therefore *he went before the People*, becauſe *God led and guided him*; therefore *he ſpoyled the* Egyptians, becauſe *God* (the Chief Proprietor) *had ſtated the ſpoyles on the* Iſraelites. Here was all the requiſites

to

to an holy Warr; Lawfull Authority, a juſt cauſe, Righteous Proſecution of it, and theſe are ſufficient to make the enterprize reaſonable and religious, and the undertaker ſtout and Valiant; according to that Exhortation, 1 *Chron.* 19. 13. *Be of good courage, and let us behave our ſelves Valiantly for our People, and for the Cities of our God: and let the Lord do that which is good in his ſight.* And the Apoſtles Admonition, *Quit you like men, be ſtrong,* 1 Cor. 16. 13.

11. *Inviſible*; God is inviſible, therefore no viſible, corporeall repreſentation, or ſimilitude of him, is to be fancyed or framed. See him we may, as *Moſes* here did, *by Faith,* truſting his Power, Wiſedom, and Goodneſſe, but not by ſight; for he hath no demenſions, who is infinite; no compoſition, who is moſt ſimple: And ſo, we are not to conceive God to be expreſſed by any Figure, becauſe, as a Learned *Romaniſt* condemning the Opinion of ſome of that Party, and the Practiſe of that Church, *præter hoc,* beſides this, that the moſt ſpirituall ſimple being, cannot be ſhadowed by any Image, *proxima occaſio eſt,* there is danger, ſimple people may be thereby enduced to take God for a fleſhly Father, and by his gray haires, ſuppoſe him mutable; *Pereſ. Ajala edit. Pariſ. An.* 1562. *lib.* 4. *cap.* 8. So alſo *Durand. Diſt.* 9. *lib.* 3. *queſt.* 2. and this is very conſonant to holy Writ, which therefore *forbids any Image of God,* leſt we ſhould conceive him viſible and corporeall. *Iſay* 40. 18. To *whom then will ye liken God? or what likeneſſe will ye compare unto him? Acts* 17. 29. *Foraſmuch then, as we are the off-ſpring of God, we ought not to think that the God-head is like unto gold, or ſilver, or ſtone graven by Art, and mans device.* But moſt clearly, *Deut.* 4. 15. 16. *Take ye therefore good heed unto your ſelves, (for ye ſaw no manner of ſimilitude on the day that the Lord ſpake unto you in* Horeb, *out of the midſt of the fire.) Leſt ye corrupt your ſelves, and make you a graven Image, the ſimilitude of any figure, the likeneſſe of male or female.* Where there is firſt a Prohibition, *ver.* 16. and the Reaſon, *ver.* 15. and this Prohibition is backed with a Caveat, *ver.* 23. *Take heed unto your ſelves, leſt ye forget the Covenant of the Lord*

your

your God which he made with you, and make you a graven Image, or the likeneſſe of any thing which the Lord thy God hath forbidden thee. And this ſtrengthened with two Arguments; the one relating to the thing for which this Caveat is entred, *God hath forbidden.* The other to quicken and ſharpen our care therein, *For thy God is a conſuming fire, even a jealous God,* ver. 24. the former is grounded on *Exod.* 20. v. 4. Thou *ſhalt not make unto thee any graven Image, or any likeneſſe of any thing that is in Heaven above, or that is in the Earth beneath, or that is in the Water under the Earth.* The latter on *Exod.* 20. ver. 5. Thou *ſhalt not bow down thy ſelf to them, nor ſerve them: For I the Lord thy God am a jealous God, viſiting the iniquity of the Fathers upon the Children, unto the third and fourth Generation of them that hate me.* Which *Abulenſis* obſerves on this place; as *Rain. lib.* 2. *cap.* 2. *Sect.* 33. *de Rom. Eccl. Idol.*

12. Though God be inviſible, yet he ſeeth all things; this is truely to ſee the inviſible, when we beleeve he cannot be corporally ſeen: As, *Tum dignè æſtimamus Deum quum inæſtimabilem dicimus,* Min. Fælix. All that we can comprehend of God here, is to beleeve him incomprehenſible: All that we can ſee of him, is, that he is inviſible; yet all things paſt, preſent, and future, are viſible to him; the perſwaſion hereof, is a ſure Foundation of Religion, and the fear of God. For who dare ſin, though in ſecret, who hath a Conſcience within, (and, *Quid prodeſt non habere conſcium, habenti conſcientiam?*) and the inviſible Judge above and without him, who obſerves all our paths, the moſt cloſe and recluſe, knoweth all our projects and contrivances, and underſtandeth all our thoughts.

The Third Part.

O God, who art the great God onely to be feared, and worthy to be prayſed, a bountifull rewarder of thoſe who diligently ſeek, and religiouſly obſerve thy will. Thy will is our ſanctification; Sanctifie us, that thy will may be done. Cauſe thou us to

forſake

forſake Egypt, *all falſe and wicked wayes, to walk uprightly in the midſt of a crooked and perverſe Generation; that whereas the World lyeth in wickedneſſe, our courſe may be contrary, to keep our ſelves unſpotted from the World, that we fear not it's fears, nor be afraid of any confederacy of Devills or men, who purſue our ſoules with deadly hatred. Be mercifull to us* (O Lord) *be mercifull, and let our refuge be under the ſhadow of thy Wings,* (for thou wilt carry us as upon Eagles wings) *untill all tyranny be over-paſt, that thou be our fear, and our dread, to fear thee, and thy goodneſſe, and to fear nothing but thee, becauſe thou art with them who fear thee onely; becauſe thou art, and there is none elſe, there is no God beſides thee: Devills are ſlaves, and the breath of man is in his noſtrills, and wherein are they to be compared? wherefore ſhould they be feared? but thou art the bleſſed and onely Potentate,* the King of Kings, and Lord of Lords, *who onely hath immortality, dwelling in the light which no man can approach unto, whom no man hath ſeen, nor can ſee (for he is inviſible) to whom be Honour and Power Everlaſting. Amen.*

Moses *his Feſtivall.*

Heb. 11. 28.

Through Faith he kept the Paſſe-over, and the ſprinkling of blood, leſt he that deſtroyed the firſt-born ſhould touch them.

THere are certain *præcognita*, Principles in the Chriſtian Profeſſion, which are not to be diſputed on by the Profeſſors, but beleeved. The firſt of which are acknowledged by the more generous contemplative Heathen; as,

1. That

1. That there is a God, *ens entium*, an Eternall being, of and from himſelf; the being of all things.

2. That this God is to be Worſhipped as the Soveraigne, Infinite, Wiſe, Good, All-ſufficient Creator.

3. That becauſe he is Infinitely Wiſe and Good, therefore he is not to be Worſhipped Formally, but Devoutly and Pioufly; *Animadverto ipſos Deos (Plin. in Pan. ad Traj. Imp.) non tam ocurratis adorantium precibus quam innocentia, & ſanctitate lætari:* And he tells in the very beginning of that Oration, That it was an Inſtitution, and thereupon, a Cuſtome among them, *Ut rerum agendarum initium à precationibus caperunt, quod nihil rite, &c.* And thus farr ſober Reaſon and Nature may conduct us. But then, holy Religion and Faith ſuper-adds.

4. That the devout holy Worſhip of God, is to Worſhip him according to his will, and Word, which is the Revelation of his will; and that Part which concerns his Worſhip, we uſually terme, his Ordinances and Inſtitutions.

5. That thoſe Ordinances and Inſtitutions (the Obſervation whereof, is the Worſhipping of God according to his will) being no dictates of Reaſon, nor determinations of Nature; but Decrees of Gods Wiſedom; we muſt not canvas nor diſpute them, but reverently and humbly performe them, *Rom.* 9. 20.

6. That the Dutifull, Reverend, Devout, and humble obſervance of thoſe Inſtitutions, God in his wiſedom hath preſcribed, is a moſt proper *act of Faith:* And it is obſerved of *Moſes* here, *By Faith, or through Faith he kept the Paſſeover, and the ſprinkling of blood, &c.*

The *firſt Part.*

Q. *How did* Moſes *evidence his Faith in this Ordinance, and the obſervation of this rite?*

A. The Anſwer is obvious, and is branched into three reſolves, any of which will clear the Devotion, and Faith of this ſervice.

1. *Moſes* did what he had ſpeciall warranty, and ſtrong Authority for; he did *what* for the matter, and *how* for the manner, as he was commanded: in which reſpect, *Moſes* is ſaid, *to be faithfull in all his* Maſters *houſe*, Heb. 3. 2. as a truſty diligent ſervant, what he had order for, concerning either the Common-wealth, or Church of the *Hebrews*; their rites and offices of Religion, or the duties of policy, their ſacred or civill affaires, he proclaimed, enacted, celebrated, obſerved, and executed.

2. *Moſes* having ſufficient ſecurity, and good aſſurance from God, that the *Sprinkling of the Blood upon the Deore-poſts, would be a ſignall difference to the deſtroying Angell, that he could not miſtake in his deſigne, ſtaggered not through unbeleife*; that is, diſputed not the improbabilities of the attempt, canvaſſed not the impoteney of the means, nor ſcrupled the ſucceſſe; but kept to his firſt hold and prineiples, Gods promiſe and veracity.

3. *Moſes* in this rituall contemplated Chriſt, the true Paſſe-over; and this ſervice was a Typicall repreſentation of the Blood of Sprinkling, the Lambe of God, *Jeſus Chriſt, who is our Paſſe-over*, 1 Cor. 5. 7. This anſwer I rather approve, for theſe Reaſons.

1. Becauſe this ſutes moſt with the Apoſtles deſigne, which was, To comfort the *Hebrews* in their ſufferings for Chriſt. And thus he ſeemeth to Argue, *à minore ad majus*, from the leſſe to the greater. If your former Fathers (according to the Fleſh, of whom you are come) *by the killing of a Lambe, and effuſion of its Blood, reſted, aſcertained of Gods favour, and their Deliverance from the* Egyptian *Captivity*: then much more ought you, their Succeſſors, who *have Chriſt the true Lambe of God Sacrificed for you, and his Blood ſhed*, to be ſtrong in Faith, and firmly reſolved of Gods greater favour, (who hath ſupplyed you with greater aſſurance) and of your Deliverance from your preſent preſſures, and future Enemies; and from your laſt, and worſt Enemy, *Death*, and him who had the power of Death, *the Devill*; and ſo, this correſponds perfectly with the more formall and direct argumentation,

mentation, *Heb.* 9. 13. 14. *For if the Blood of Bulls and Goats, and the aſhes of an Heifer ſprinkling the unclean, ſanctifieth to the purifying of the Fleſh: How much more ſhall the Blood of Chriſt, who through the eternall Spirit, offered himſelf without ſpot to God, purge your Conſcience from dead works, to ſerve the living God?*

2. This Expoſition ſeems to continue the Apoſtles alluſion, *Heb.* 2. 10. *For it became him, for whom are all things, and by whom are all things, in bringing many Sons unto glory, to make the Captain of their ſalvation perfect through ſufferings:* where he repreſents Chriſt *made perfect by ſufferings*, as the *firſt-born of the* Iſraelites, conſecrated for the whole Succeſſion, and the Devill who had the power of Death, to the deſtroying Angell. And then makes the paralell, and thus amplifies it; As the miraculous preſervation of the *Firſt-born*, was to your Progenitors, an aſſurance of their after Deliverance; ſo, the *perfecting of Chriſt by ſufferings*, doth at once both ſanctifie and enoble your preſent ſufferings, and ſecures you of an after Redemption, and ſtate of Glory. So that the reſult from theſe premiſed ſuppoſitions, is this; You *Hebrews* have ſtronger grounds of conſolation, and greater expreſſions of mercy and grace, then was indulged or licenſed to your Predeceſſors, even in *Moſes* his time, when God deals moſt powerfully and mercifully with them, and was moſt free and full in the declarations of his mercy: They had but the Sprinkling of Blood for a Teſtimony; *You have the blood of ſprinkling given you*, (for ſo this favour is called) *Heb.* 12. 24. they the blood of a Lambe out of the Flock; *You the Blood of the Lambe of God*, who is alſo *the great Shepherd of your Soules.* They had *Moſes* to Solemnize this; *You have Chriſt, the Mediator*, (Moſes his Lord and Maſter) *in his own Perſon to ſacrifice this.*

Q. *But what was this Paſſe-over?*

A. That Feaſt or Solemnity ſo called; or a memoriall of the Paſſe-over. For at that Feaſt, they did Eat the Lambe, in memory of the Angells paſſing by the *Hebrews* in the fatall deſtruction of the *Firſt-born of* Egypt; and then alſo they

departed thence. So that it either Denotes the Lambe then Eaten, or the whole Feaſt; all the whole Sacramentall action, is the Paſſe-over, *Exod.* 12. 11. & 27. *And thus ſhall ye eat it: with your loynes girded, your ſhooes on your feet, and your ſtaffe in your hand: and ye ſhall eat it in haſt: it is the Lords Paſſeover. And ye ſhall ſay, It is the ſacrifice of the Lords Paſſeover, who paſſed over the Houſes of the Children of* Iſrael *in* Egypt, *when he ſmote the* Egyptians, *and delivered our Houſes.* And *Exod.* 13. 9. ver. *And it ſhall be for a ſigne unto thee upon thine hand, and for a memoriall betweeu thine eyes, that the Lords Law may be in thy mouth: for with a ſtrong hand hath the Lord brought thee out of* Egypt. Thus πεποίηκε πάσχα, *he kept the Paſſeover, and the ſprinkling of Blood, that Feaſt and Solemnity of the Paſſeover; and that commemorative Rite or Sacrament of the Sprinkling of Blood.*

Q. *But how did* Moſes *keep it? Did not the whole Congregation alſo obſerve it?*

A. Thus, *Moſes* by Authority from God, as the Chief Magiſtrate of the *Jewiſh* Common-wealth, commanded it to be Celebrated, and by his Example did encourage the People to its Obſervation: And ſo ſome renders the Word in the moſt common notion, *Fecit*; he made the Paſſeover, he from God Inſtituted this Office, and cauſed it to be Celebrated; As good *Joſiah* (after long diſ-uſe, and diſcontinuance) *kept the Paſſeover*, 2 Chron. 35. 1. that is, by Authority he reſtored, and commanded the Obſervation. Others, as the Vulgar Reade it, *Celebravit*, he Celebrated: For thus alſo it is uſed, 2 *Chron.* 35. 16. 17. 18. *So all the ſervice of the Lord was prepared the ſame day to keep the Paſſeover, and to offer burnt offerings upon the Altar of the Lord, according to the Commandement of King* Joſiah. *And the Children of* Iſrael *that were preſent, kept the Paſſeover at that time, and the Feaſt of unleavened Bread ſeven dayes. And there was no Paſſeover like to that kept in* Iſrael, *from the dayes of* Samuel *the Prophet: neither did all the Kings of* Iſrael *keep ſuch a Paſſeover as* Joſiah *kept, and the Prieſts, and the Levites, and all* Judah *and* Iſrael *that were preſent, and the Inhabitants of* Jeruſalem:

Jeruſalem : where keeping of it, is the obſerving of it ; *Moſes* kept it, by commanding the Prieſts, by preparing and offering ; the people, by attending and obſerving it : And ſo it is diſtinctly obſerved of *Ioſiah*, he kept ; that is, he commanded both Prieſt and People to doe their reſpective Duties in keeping it, in the ſecond ſenſe, that's *in Celebrating it*, 2 Chron. 35. 1. compared with the 2. 3. 7. & 8. *Verſes* : which further appears by that Clauſe, *Put the holy Ark in the houſe which* Solomon *the Son of* David *King of* Iſrael *did build : it ſhall not be a burden upon your ſhoulders : ſerve now the Lord your God, and his people* Iſrael, ver. 3. Where, as *Iunius* obſerves, He gave licenſe and commiſſion to perform it not clancularly, but conſpicuouſly and publikely ; as if he had ſaid ; *Ne amplius foris aut per domos* ; Doe it not privately, as you find an opportunity ; but in the publique appointed place, from which you were by Tyranny formerly reſtrained, the Temple being ſhut up, and the Publique Worſhip interdicted, or ſuppreſſed, and concluded within private Walls ; but doe it Solemnly, with the greateſt pomp, and moſt eminent manner, *according to the Writing of* David *and* Solomon, *ver.* 4. So then, *Facere Paſcha*, is proper to *Moſes* and *Ioſiah*, to give order that the Worſhip of God be obſerved ; *Parare immolare ſeu mactare Paſcha* ; To kill, to ſlay, and roſt the Paſſeover, and offer that belongs peculiarly to the Prieſts, and Levites ; *Edere, Celebrare, peragere Paſcha* ; To Eat, Celebrate, and obſerve the Paſſeover, belongs joyntly and ſeverally to *Moſes*, the Prieſts, and Levites, and whole *Iſrael*, to Prince, Prieſt, and People, 2 *Chron.* 35. 17.

The Second Part.

1. Its a ſpeciall *act of holy Faith* to obſerve Gods Inſtitutions, Rites, and Ordinances ; though the killing of a Lamb, and the Ceremonies of that Service might ſeem contemptible, and ridiculous ; or at leaſt, no way effieacious or uſefull to carnall reaſoners, who judge by Fleſh and Blood ; yet *Moſes* will ſee this whole ſervice performed : well he knew, that it

is

is not the materiall parts of a Sacrament, or Inſtitution which makes it an holy Duty; but the efficient, the Authority of the Inſtitution, and our obedience to it: And it is the greateſt expreſſion of Faith, to obey God in his loweſt Orders. *Moſes* further did know, That Sacraments and Divine Inſtitutions, communicate and derive their vertues, not from themſelves ſimply and abſtractedly conſidered; but from the wiſedom of God commanding them, and his bleſſing and goodneſſe attending the Religious obedientiall performance of them; and that though God had not ſo tyed himſelf, and his bleſſings to them, that he cannot doe otherwiſe; yet he hath ſo reſolved, that commonly he will not bleſſe, nor ſhew himſelf in mercy, but by them; at leſt, he will not be mereifull to the contradicters and blaſphemers, who neglect, contemn, and vilifie them, and ſo impenitently perſiſt; neither doth God our Heavenly Father give his bleſſings upon the bare formall uſe of them, but the obedientiall and dutifull, which is the keeping of them in Faith: becauſe theſe externall exercises and offices work not Phyſically by a ſtrong and irreſiſtible influence and cauſality, as naturall cauſes produce their effects; but morally, according to the qualifications and capacities of the patient or ſubject. Thence that uſuall expreſſion, that their work is upon a patient, *non ponentem obicem*, who makes a religious application of their proper ends, and uſes, things of themſelves uſefull and helpfull (as all thoſe are, and ſo far onely are neceſſary and upon this account) for the attainment any deſigned end, loſe their vertue, when neglected, ſleighted, or formally and dully performed; but if diligently and faithfull imployed, then they prove very ſucceſſefull towards their end, and the parties receive great benefits and advantages by them, as might be ſeverally inſtanced in each Chriſtian Inſtitution. But I ſhall onely endeavour to clear it, from that place of Saint *Paul*, Rom. 2. 25. which will ſerve both for a proof and illuſtration; *Circumciſion* (ſaith he) *verily profiteth*; Circumciſion, an externall outward Right and Ordinance in the *Iewiſh* Church, verily profiteth, or is profitable; as the Scripture is profitable, that which

which doth much advantage a Chriſtian ſoule toward the reformation of his life, and perſeverance in newneſſe of life, and holy obedience, if rightly made uſe of; but if he either diſ-uſeth, or abuſeth, (as many doe, and have done, witneſſe Saint *Peter*, 2 *Pet.* 3. 16. *which they that are unlearned, and unſtable wreſt, as they doe alſo the other Scriptures unto their own deſtruction*;) they loſe the happy furtherances, and ayds of this very profitable inſtrument. So Circumciſion is profitable, to forward, and further (and ſo by perfect analogy, our Chriſtian Inſtitutions and Sacraments, as *Baptiſme*, and the *Euchariſt*, Catechiſing, Confirmation, Liturgy, conference, &c.) their walking with God, if they obſerve it according to the tenor of the Inſtitution, which was to be an obligation of obedience to God the Inſtitutor; if not, it becomes null and voyd to them, becauſe of their ingratitude and unworthineſſe. The Sacraments, &c. then are as helps, Auxiliaries; God the efficient, his preparing, preventing, and aſſiſting grace the cauſe of our converſion, and perſeverance. And hence the poſition of the Schooles, *Deus ſolum producit gratiam, ad preſentiam Sacramentorum*: and they are ſuch helps, if rightly uſed, to which God will concurr with his Grace, to make their uſes good and effectuall. And ſo *Paraus* interprets this, ὠφελεῖ, *it profiteth*, that is, *uſum à Deo promiſſum præſtat*; it performs and fulfills that uſe promiſed by God; all which is fully confirmed from the 27. *verſe*, *Shall not uncircumciſion which is by nature, if it fulfill the Law, judge thee, who by the letter and Circumciſion doe tranſgreſſe the Law?* that is, thoſe who have not thoſe profitables, helps, and means as thou haſt, to enable to the performance of the Law; condemn thee of negligence, ingratitude, and contempt, by their endeavours to out goe thee in obedience; yea, who out-ſtrip, and out-goe the being deſtitute of theſe forces; and therefore, thou having, but not uſing them, art reproveable and inexcuſable. In ſumme, no pious man will unneceſſarily neglect the means of Piety; as no good Huſband the helps of thriving. Every pious man will make uſe

of

of aſſiſtances, *to grow in Grace, and in the Knowledge of our Lord and Saviour Ieſus Chriſt.*

2. It is the Duty of the Supreme Magiſtrate, to provide that the outward Offices of Divine Worſhip, and the holy Ordinances be duely and decently Celebrated; and in caſe of neglect, by their Authority, to enjoyn and command their Celebration. For the Chief Magiſtrate is, *Utriuſq; Tabulæ Cuſtos & Vindex*, as appears from the Example of *Hezekiah*, 2 *Chron.* 29. 5. 21. & 30. 1. compared with 2 *Kings* 18. 4. 6. and of *Moſes*, *Deut.* 33. 3. 4. 5. of *Ioſhuah*, *Ioſh.* 24. 1. & 28. *David*, 1 *Chron.* 15. 4. 16. 43. 23. 2. 3. 6. So *Solomon*, *Iehoſhaphat*, *Nehemiah*; and ſo it was believed, and received all along by the Chriſtian Church, as is obvious to all, who have any knowledge in Eccleſiaſticall Stories and Cuſtomes.

3. Nature, by it's ſuppoſitions, doth conclude againſt us, That we ought to Worſhip God. The *Egyptian* Sciences brought *Moſes* to the contemplation τῦ ὄντος of the Eternall Being, if we may beleeve Saint *Baſill*, *Hom.* 54. *ad adoleſcentes*; for Nature, as blind as ſhe is, doth at long running, find an Eternall Power and Being, on which all things depend for their conſervation, becauſe from it all derive their Being, Creation, and production, (conſervation being nothing elſe, but the ſame *act* of Creation *in fluxu*, paſſing and going on from an inſtant to a duration) and therefore of neceſſity, there muſt be intercourſe between God and Man, the excellency of the Creation and Maſter-piece of all his works. But Faith advances higher, having received a nobler light from Heaven, and diſcovers how to Worſhip God acceptably, unto all well-pleaſing, and by ſuch rites as may expreſſe our experience and thankfulneſſe for former ſpeciall favours, and beſpeak our hope and dependance for the future continuance of them, and addition of better, according to his exceeding precious Promiſes; and this is indeed to Worſhip, and keep a Paſſeover, an holy Feaſt, through Faith, to God. Nature diſcovers in groſſe, and darkly, where Faith propoſeth

propoſeth clearly and diſtinctly; Nature might tell *Moſes* a dark and dimne generall, that God was the preſerver of man-kind; but Faith particularly aſſures him what Reaſon could not Eye, that in one Night, by a moſt terrible Execution, an Angel would make a totall deſtruction of all the First-born in the ſpacious Country, and among the numerous people of *Egypt*: And further yet, That in this ſo ſpeedy and univerſall ruine of them, he would diſtinguiſh the Habitations of the *Iſraelites* (then mixed and ſojourning among them) by the effuſion of the blood of a Lambe upon the Lintell, &c. This *Moſes* beleeved, and therefore kept the Paſſeover: True Faith makes men devout, holy, to keep all Gods Ordinances and Inſtitutions.

4. Moſes *kept, &c.* The *Iews* had their Paſſeover; ſo have we ours, 1 *Cor.* 5. *For even Chriſt our Paſſeover is is Sacrificed for us.* Ecce Agnus Dei, *Behold the Lambe of God,* Iohn 1. 29. They had an Altar; ſo have we, *Heb.* 13. 10. *We have an Altar, whereof they have no right to eat which ſerve the Tabernacle.* They a Circumciſion; ſo we. *Col.* 2. 11. *In whom alſo ye are Circumciſed with the Circumciſion made without hands, in putting off the body of the ſins of the fleſh, by the Circumciſion of Chriſt.* We a Baptiſme; ſo they, 1 *Cor.* 10. 2. *And were all Baptized unto* Moſes *in the Cloud and the Sea:* Chriſt the end of the Law to all Beleevers, both *Iews* and *Gentiles.* But of this formerly.

5. Moſes *kept, &c.* He Killed the Sacrifice, and Feaſted on it: Here was both, *Sacrificium*, and *Sacrum epulum*; alwayes in their Sacrificing, they did Eat with Mirth and Feſtivity on ſome parts of the Sacrifice, *Exod.* 18. 12. *Deut.* 12. 6. to the 16. 1 *Sam.* 9. 12. 13. When we keep our Paſſeover, let us Feaſt, and be joyfull before the Lord our King; It is very meet, right, and our bounden Duty ſo to doe. To appoint and obſerve a Faſt, and prohibit all Chriſtian rejoyeing and Feaſting, on our Paſſeover, our great Feſtivall, the Lords Day; is to confound a Day of Humiliation, and Thankſgiving, and to oppoſe the practice of the Univerſall Church, and hath by it been alwayes adjudged a

Schiſme. Saint *Paul* hath otherwiſe ordered the matter, 1 *Cor.* 5. 8. (*Therefore let us keep the Feaſt, not with old leaven, neither with the leaven of malice and wickedneſſe: but with the unleavened bread of ſincerity and truth*;) by his illution therefore ἑορτάζομεν, ſolemnly Feaſt, ſaith *Calvin*; *Feſtum Celebremus*, ſo *Eraſmus*, keep the Feaſt, make an holy day, not for Heathenish ſports; but Heavenly Duties, that as the Saints glorified have their Hallelujahs; ſo we our Rejoycings, Triumphs, and Thankſgivings for the Reſurrection of our Lord.

6. *Leſt the Deſtroyer, &c.* They who are in great tribulation, are for all that ſo reſpected by the all Wiſe God, That the Deſtroyer of their Soules ſhall not touch them; *Pſal.* 91. 5. *Thou ſhalt not be afraid for the terrour by Night: nor for the Arrow that flyeth by Day*: for God limits his Power, as he layes commands upon the Sea; *Hitherto ſhalt thou goe, and no further*: Which is clear in *Jobs* caſe, *Job* 1. 12. *And the Lord ſaid unto Satan, Behold, all that he hath is in thy power: onely upon himſelf put not forth thine hand. So Satan went forth from the preſence of the Lord.*

The Third Part.

O *Almighty God and Heavenly Father, who gave thine onely Son to be our Paſſeover, and to be Sacrificed for us, as the Lambe of God*; *Grant that we may keep the Feaſt, continue the memory of that Sacrifice with a Sacramentall Communion, and ſolemne joy and Thankſgiving, that ſo thou may be pleaſed, by the effuſion of the precious Blood of the Immaculate Lambe, to waſh and cleanſe us from all unrighteouſneſſe; that though our ſins be as red as Scarlet, yet being bathed in that Blood, they may be white as Snow; and by the power of the Death of thy Son, redeem us from the ſtrength and ſting of Death, and the Deſtroying Angell (who had the power of Death) that he touch us not. And laſtly, when the great Supper and Marryage of the* Lambe *ſhall come, we may*

ſit

sit down with Abraham, Isaac, *and* Jacob, *to Feast and Banquet with them, and the Assembly of Saints in Heaven, before the* Throne of God *to all Eternity, for our Passeovers sake, by whom we are saved, and for whom we blesse and prayse thee, to whom with the holy Spirit, be all Honour and Glory, Amen.*

The Israelites *Passage.*

Heb. 11. 29.

By Faith they passed through the Red Sea, as by dry Land: which the Egyptians *assaying to doe were Drowned.*

HEre is another Passeover; The former a Feast; this a Journey: The former Sacramentall; this reall: The former, as a Memoriall of the Angels passing by *Israel* in the *Egyptian* Plague; in this, *Israel* passed from *Egypt*, the Place of their Captivity, and advanced towards *Canaan*, the Land of their Inheritance; For it was, *By Faith they passed through the Red Sea, &c.*

The First Part.

The onely Terme or Particle which in this Passage needs Explication, (the rest being a plain Narrative of matter of Fact) is that Relative [*they*] whether this, take in it's circuit every individuall *Israelite* which passed; or it relates onely to the Majority, and greater number of the Passengers; or

it belongs onely to ſome few peculiar ſelected, and approved Perſons among them, whoſe Faith found and procured a Paſſage for the reſidue?

It is true, That in the greateſt latitude, and largeſt extent, this (*they*) muſt not be underſtood of every ſingle *Iſraelite*; nor in the more reſtrained ſenſe, of the Major Part: but it muſt be conceived in the moſt narrow and ſtricteſt acceptation, for ſome ſelect ones; all *Iſrael* paſſed upon the credit and Faith of a few of them; For though the Apoſtle expreſſe it at firſt with the nuiverſall πάντες, *all paſſed*, 1 Cor. 10. 1. 5. yet, to prevent miſtakes, he paſſeth an exception in that antitheſis, *ver.* 5. ἀλλὰ οὐκ ἐν τοῖς πλείοσιν, the many, the majority of them could not paſſe for faithfull ones, and be approved; For, for their infidelity they were overthrown in the Wilderneſſe all of them; onely to make a number, two were excepted, *Joſhuah* and *Caleb*, Numb. 26. 65. all the reſt fell under Gods diſpleaſure: though God was pleaſed to accept the Faith of thoſe two faithfull perſons for, and reward it with the Deliverance of the whole Collective Body.

The *Second Part.*

1. Faith is efficacious to Beleevers, not onely in their perſonall capacities, as they are ſingle Beleevers; but alſo in their Politick, as members of a body. See 2 *Kings* 22. 19. *Iſay* 65. 8. *I will ſpare a whole cluſter, for one or two ſervants of mine.* The Faith of a few, a ſmall few, conduceth to the advantage of many; of a little part, two Perſons, conveys influence on the whole: With God, *Denominatio non ſumitur à majori, ſed à meliori parte*; as the firſt fruits conſecrates the whole maſſe; a little leaven leaveneth the whole lump; ſo a few Saints, makes a whole Church, a Church of Saints, though the many among them be wicked, 1 *Cor.* 1. 2. The *Church of Corinth, a Church of God, though a mixed Church*; or elſe the Apoſtle had not taken cognizance of it, nor cenſured thoſe Tares among the Wheat; For he pro-

profeſſeth, *He had nothing to doe with them that are without, Extra Eccleſiam*, 1 Cor. 5. 12. though many hæreticall, many wicked, contentious Schiſmaticks in that communion; yet a Church of Saints, *cap.* 1. *ver.* 2. even the very inceſtuous (judged by Saint *Paul*) a Member of the Church, elſe he had not judged him; and his uncleanneſſe no way defiled the whole; for he ſaith poſitively of the whole, *but ye are waſhed*, 1 Cor. 6. 11. *even a Brother* may be *a Fornicator, &c.* 1 Cor. 5. 11. and ſo remaineth, till cenſured by the Power of the Keyes; and even then (becauſe Excommunication is not for Deſtruction, but for Edification; not for Exciſion of the Member, but Medicine) if he reform, of a Brother from us, he is become one of us; not *de novo*, being Created, but Reſtored after his *lapſe*, and recovered.

2. When the Faithfull are in ſtraits, not knowing which way to turn; Faith *directs* and *conducts* them: It ſaith, *Stand ſtill, ſee the ſalvation of the Lord*, Exod. 14. 13. *Thy Rod, and thy Staffe, they comfort me*, ſaith *David*, Pſal. 23. 4. When *Iſrael* was purſued by *Pharaoh*, and oppoſed by the Red Sea, Faith made a way through the great depths: And ſuch was the reſolution of *Hezekiah*, 2 *Chron.* 32. 7. 8. *Be ſtrong and couragious, be not afraid nor diſmayed for the King of* Aſſyria, *nor for all the multitude that is with him: for there be moe with us, then with him. With him is an arm of fleſh, but with us is the* Lord *our God to help us, and to fight our Battels. And the people reſted themſelves upon the words of* Hezekiah *King of* Iudah. Faith *opened the belly of the Whale, and found* Ionas *a paſſage thence*, Ionah 2. It *opened the Iron Gates of the Priſon*, Acts 12. and diſcovered to *Peter a way to eſcape.* The *Vallyes and Mountains ſhall be divided into Rivers and Fountains* for Beleevers, *Iſay* 41. 18. and theſe Rivers ſhall be for paſſes and ſafeties, *Iſay* 4. 1. 2. 3. God will ſuſpend the *activity* of the Elements, that the fire burneth them not, (*Dan.* 3.) the waters drown them not, as here. *God ſtilleth the madneſſe of the people, the noyſe of their waves*, Pſal. 65. 7. Iſay 17. 12. ſtoppeth their fury, that they prevail not, (and like the enraged Sea, overflow

not)

not) and ſwallow all up; for ſo theſe mighty waters would doe, if like the Sea, they were not bounded.

3. *They paſſed*, and their Paſſage was ſmooth and plain; *they paſſed* ὡς διὰ ξηρᾶς, *as by dry Land*; to re-mind us,

1. That to the Almighty, all wayes are equally feaſible and eaſie, the Night and the Day, Sea and Land are both alike, he hath the ſame power over both; he can provide for his people in the Wilderneſſe, as well as *Canaan*. Thou *which haſt ſhewed me* (ſaith *David*, Pſal. 71. 19. 20.) *great, and ſore troubles*, (I ſhall have thy *paſſe* and ſafe *conduct*;) for thou *ſhalt quicken me again, and ſhalt bring me up again from the depths of the Earth.*

2. That the whole Univerſe is abſolutely and arbitrarily ſubject to the Almighty; our God is in Heaven, *and he* (ſaith the Pſalmiſt) *hath done whatſoever pleaſed him, in the Earth, the Sea, and the great deeps.* *Iob* extends his Soveraignty, and Supreme Juriſdiction beyond the circuit *of the Sun and Moon*, to every quarter and corner, part and parcell of the worlds great frame, *Iob* 26. 6. 7. 8. 9. 10. 11. 12. God is every where, and his power ruleth over all Mountains and Vallies, Deſerts and Champania's; if we be Iſraelites indeed, in whom there is no guile, he will provide for us in the one, as well as the other: *Patria eſt, ubicunq; vir fortis ſedem eligerit*, was the determination of an honeſt Heathen; It is far more certain, every place is a pleaſant, comfortable, and acceptable ſeat to a ſincere Chriſtian; for the all wiſe God, who ruleth all, is his God and Guide, he will never fail, nor forſake them, who put their truſt in him; *Pſal.* 125. 1. 2. 3.

4. The *Egyptians* made the like attempt; yet they had not the ſame ſucceſſe, their aſſault and enterprize proved fatall: ſo experimented is that of *David*, Pſal. 11. 5. 6. *The Lord tryeth the Righteous*; they have their tryalls, and ſhall firſt have them, 1 *Peter* 4. 17. but they ſhall find a way to eſcape, though with ſome difficulty; and then the Apoſtles inference there is Obſervable; And *if it begin at us, what ſhall the end be of them that obey not the Goſpel of God?*

and

and when their tryalls ends, then vengeance begins and overtakes the ungodly ; For it follows, *Upon them he ſhall rain ſnares, fire, &c.* vengeance ſhall meet them, when they are purſuing revenge, and deſtruction ſhall fall on them, when they are proſecuting their deſignes of intereſt and paſſion, with the greateſt eagerneſſe and confidence.

5. *Sient in Mari alii perennt, alii evadunt ; ſic in judicio unus aſſumetur, alius relinquetur ;* This Paſſage, a lively Emblem of the great day of accounts ; The *Iſraelites* ſhall be taken, the *Egyptians* ſhall be left ; the ſufferers here ſhall be Crowned then ; the proud perſecuters here ſhall then alſo be the greateſt ſufferers ; then ſhall the difference be *made betwixt the righteous and the wicked ; betwixt him that Sacrificeth, &c.*

6. Obſerve here the temper and diſpoſition of cruell Tyrants, and Perſecutors ; they proceed from one wickedneſſe to another, and incorrigibly perſiſt, till they run upon their own ruine. Here was mercy upon mercy declared to the *Iſraelites* ; judgement upon judgement extended and executed upon the *Egyptians* ; and in every mercy to the one, a Miracle ; and in every judgement upon theſe, a Miracle too ; and yet no mercy can provoke them to an imitation, no judgements divert their malice, no miracles of mercy or judgement work upon their enraged, obdurate hearts: Hardneſſe of heart, a certain fore-runner of vengeance ; *Rom.* 2. 5. *But after thy hardnes, and impenitent heart, treaſureſt up unto thy ſelfe wrath, againſt the day of wrath, and revelation of the righteous judgement of God.* Beware we therefore of an evill heart. *Heb.* 3. 12. 13. *Take heed, Brethren, leſt there be in any of you an evill heart of unbeliefe, in departing from the living God. But exhort one another dayly, while it is called to day, leſt any of you be hardened through the deceitfulneſſe of ſin.* And pray we to God, to give us a tender, tractable, corrigible ſpirit, that we obſerve the wayes of his mercy and judgements ; *Pſal.* 107. *ult. Who ſo is wiſe, and will obſerve theſe things, even they ſh all underſtand the loving kindneſſe of the* Lord.

7. But

7. But not onely the judgement, but the Manner and Method of Gods proceeding with the *Egyptians* in judgement, is very conſiderable: The Plotters, Orderers, and Executioners of that Decree, to Drown all the Male *Iſraelitiſh* Children, are now by the Righteous Judge, doomed to be ſwallowed up of the Sea; As they meaſured to others, they now receive from God: *Facinus menſura pœnæ*; according to mens ſins, ſo are their temporall puniſhments: For either, for the evill deeds they have done to others, they ſuffer the ſame in kind: As in *Adoni-bezek*, who felt and confeſſed this *legem talionis*, that exact Rule of Juſtice wherewith God puniſheth offenders; *Iudges* 1. 7. *And* Adoni-bezek *ſaid, Threeſcore and ten Kings having their thumbs, and their great toes cut off, gathered their meat under my Table: as I have done, ſo God hath requited me.* Pharaoh *Decrees the Drowning of the* Iſraelitiſh *Males*, Exod. 1. 22. *All the Firſt-born of* Pharaoh, *&c. Exod.* 15. 5. Seir *rejoyced at the deſolation of* Jeruſalem; *ſo ſhall I doe unto thee: thou ſhalt be deſolate, O mount* Seir, *and all* Idumea, *even all of it: and they ſhall know that I am the Lord*, Ezek. 35. 15. *Becauſe* Uriah *fell by the Sword of* David; *therefore the Sword muſt fall on* Davids *Houſe*, 2 Sam. 12. 10. The *Chaldean ſpoylers, ſhall be ſpoyled*, Habb. 2. 8. or elſe they ſuffer ſomthing which hath Analogy or Reſemblance with their ſins. The Old World Drowned firſt in ſin; then in the Deluge. *Sodome* firſt burning in luſt, then in fire. *Iſrael* forſook God; then God left *Iſrael*: they ſerved not the Lord; then the Lord made them ſerve *Shiſhak*, 2 Chron. 12. 6. 7. 8. which is expreſſed by the recitation of the judgement, Jer. 5. 19. *And it ſhall come to paſſe when ye ſhall ſay, Wherefore doth the* Lord *our God all theſe things unto us? then ſhalt thou anſwer them*; Like *as ye have forſaken me, and ſerved ſtrange gods in your land*; *ſo ſhall ye ſerve ſtrangers in a land that is not yours. Solomon* went not fully after God; therefore he ſhall not have a full Kingdom: he divided his heart betwixt God and *Aſhtaroth*, (1 Kings 11. 5. 6.) therefore his Kingdom ſhall be divided, (1 *Kings* 12. 16. *&c.*) or elſe, if they eſcape either, or both of the former

former wayes of proceeding in judgement; yet that there may be ſome *Caracter* in which men may Reade their ſins in their judgements; either the ſubject matter of the judgement and ſin agreeth, that wherein we have ſinned, and that wherewith we are puniſhed; As *Adam* ſinned in eating the *forbidden Fruit*; therefore he muſt eat the Fruits of the Earth in ſorrow. Thus was *Korah* and his accomplices ſerved, *Numb.* 16. The Levites Wife, to the twelve Tribes, *Judges* 19. *Elies* Judgement, 1 *Sam.* 3. *&.* 4. *Davids*, 2 *Sam.* 24. 10. *&c.* *Hezekiahs*, 2 *Kings* 20. 12. *&c.* So the *Jews* cry no *King but Ceſar*, is puniſhed with no King and *Ceſar*; and their politick fears and jealouſies, which they ſtrived to depoſit, and prevent by all craft and cruelty, did fall upon them, and their fears ſurprize them, *Iohn* 11. 48. *For the* Romans *did come and take away both their place and Nation*: or elſe (God to re-mind them, that he will pay them in their own coyn, that they muſt drink of that poyſon, which they filled for others) doth often meet them in his judgements, by ſuch circumſtances, as may diſcover their ſin and demerit; the time and place of the puniſhment, according with the time and place of the ſin: as that of the Spies, *Numb.* 14. 33. 34. *And your Children ſhall wander in the Wilderneſſe forty years, and bear your Whoredomes, untill your carkeiſes be waſted in the Wilderneſſe. After the number of the Dayes in which ye ſearched the land, even forty Dayes, (each Day for a Yeare) ſhall ye beare your iniquities, even forty Years, and ye ſhall know my breach of promiſe.* That of Jezebel, 1 Kings 21. 23. *And of* Jezebel *alſo ſpake the Lord, ſaying, The Dogs ſhall eat* Iezebel *by the Wall of* Iezreel. And 2 *Kings* 9. 36. *This is the Word of the Lord which he ſpake by his ſervant* Elijah *the* Tiſhbite, *ſaying, In the portion of* Iezreel, *ſhall Dogs eat the Fleſh of* Iezebel, *And the carcaſe of* Iezebel *ſhall be as dung upon the face of the Field in the portion of* Iezreel, *ſo that they ſhall not ſay*, This is *Iezebel.*

8. Here we have many hazards to paſſe; Faith will make the paſſages eaſie and comfortable: the great and laſt

paſſe is Death, which is as a Red Sea in our way to Heaven; all the Art of Life, is to learn to make this paſſage good; and this we ſhall doe happily, *if we paſſe the time of our ſojourning here in fear*, following the paths of *holineſſe and righteouſneſſe*, for then we have aſſurance, that we ſhall paſſe from Death to Life, through Death to Eternity, 2 *Tim.* 4. 7. 8. *I have fought a good fight, I have finiſhed my courſe, I have kept the Faith. Henceforth there is layd up for me a Crown of righteouſneſſe, which the Lord the righteous Iudge ſhall give me at that day: and not to me onely, but unto them alſo, that love his appearing.*

The Third Part.

ALmighty God, which did ſafely leade thy people Iſrael *through the Red Sea; Behold, ſee we beſeech thee, we are people, be thou our God, and guide, for our help ſtandeth in thy name; leade us by the ſtill Waters, in the paths of righteouſneſſe, for thy names ſake: And though the Devill, and the World purſue our Soules with deadly hatred; yet ſend out thy truth and light, let them leade us, and bring us to thy holy Hill, and to thy Tabernacle: and when we walk through the Valley of the ſhadow of death, let thy right hand uphold us, for our Souls followeth hard after thee; let our paſſage to the Heavenly* Canaan, *though through many tribulations, be eaſie, peaceable, religious, and comfortable, that we be not condemned with the World, but we may paſſe from death, to life; from* Egypt, *to* Canaan; *from the World, to thee, the lover and Saviour of Soules. And to this end, make us to paſſe the time of our ſojourning here in fear, that whatſoever may happen to us in the way; yet at the end, we may ſo paſſe the Waves of this troubleſome World, that we may come into the land of everlaſting life, through Ieſus Chriſt our Lord, Amen.*

IERICHO

IERICHO *Taken.*

Heb. 11. 30.

By Faith the walls of Jericho *fell down, after they were compaſſed about ſeven dayes.*

WE have done with the *Acts* and *Sufferings* of *Moſes:* Now follows the feats of *Ioſhuah*, his Succeſſor, and of *Iſrael* under his conduct; For then, *By Faith the Wall of* Iericho *fell down, &c.*

The *firſt Part.*

The full Hiſtoricall Relation is Penned, *Joſhuah 6.* and is plain, beyond exception; that which is to be examined, may be; What uſe the *Hebrews* (to whom the Apoſtle preſſeth this for an inſtance) could make hereof, ſeeing theſe events were miraculous, and extraordinary; and they had no aſſurance God would work extraordinarily, and miraculouſly for them: Could they fancy, without high pride and preſumption, that the Seas ſhould divide themſelves into a Paſſage for them; or that fenced Cities ſhould fall down at their approaches, or upon their Beſeigings: And the right determining of the caſe thus ſtated, may be this.

It is true, we cannot expect, may not demand, what in particular their Faith obtained; becauſe they had a promiſe from God for theſe: whereas we have no ſuch Promiſes, and therefore cannot aske them in Faith, *Rom.* 14. 23. which alwayes pre-ſuppoſeth either expreſſe Præcept, or Promiſe in ſuch caſes: But in generall we know, That what we aske

beleeving, we ſhall receive ; that is, what we ask by warrant and allowance of Gods Word, which is the potent aſſurance, evidence, and record for our Faith : If any extraordinary Revelation be indulged, then we may pretend to the like extraordinary ſucceſſes, becauſe Gods power is ſtill the ſame, alwayes infinite ; and when he will actuate (as I may ſpeak) that Power, then, *Credenti omnia poſſibilia* ; nothing is impoſſible to a Beleever without an *hyperbole*, or exceſſe of expreſſion ; nothing which is an *Object of Faith*, and ſo far as it is ſo ; nothing for which we have a promiſe, provided, we keep within that compaſſe, and the tenure thereof ; for God hath reſtrained and ſtinted our deſires in Earthly things, and preſcribed bounds and limits to our Petitions concerning them. It is true, for our ſpiritualities, we have an abſolute word of Promiſe, as large as can be deſired, That our Faith can conquer Hell, and purchaſe Heaven, which is indeed, every thing which can be hoped for : ſo that, if we will not loſe, and caſt away our ſelves, God will ſave us, in deſpight of all oppoſition, and all the powers of darkneſſe. But for our Temporalities, the Promiſe is conditionall, made up with exceptions and proviſo's, which confines our petitions, to ſuite for them under a clauſe of ſubmiſſion, and expediency, *in ordine ad ſpiritualia* : for we have his conceſſions and grant for them, onely for ſo much, and ſo long, as may tend to his glory, and ſerve for our ſpirituall concernments and intereſts.

The Second Part.

1. Iericho *fell at the ſounds and Alarums of &c.* The Enemies of Gods Church ſhall fall, and not be able to ariſe, not by the force of Armes, or prevaleney of the Sword, or any other humane aſſiſtances : but by the Voyce of his Meſſengers, and the Preaching of his Word, ſounding like a Trumpet by them, and the Prayers of his People ; God ſheweth himſelf the Almighty, by giving efficacy and ſtrength to his word, (*to caſt down every thing that exalteth it ſelfe againſt*

againſt the knowledge of God, and bringing into captivity every thought to the obedience of Chriſt, 2 Cor. 10. 4. 5) and to the ſpirituall weapons of his Church, prayers and tears, he doth great and wonderfull things for her, not by force, or an Army; *but by his Spirit*, Zach. 4. 6. And when Anti-Chriſt ſhall be confounded, and deſtroyed; God, to ſhew the irreſiſtable power of his word, ἀναλώσει τῷ πνεύματι, will reduce, bring him to nothing, when he is in his Pontificalibus, his greateſt height of pride, conſume him with his word; for it is ἐνεργὴς, *of great efficacy*, Heb. 4. 12. *ſharper then any two-edged Sword*, like *Samuels* Sword, to cut *Agag* in pieces that he appear no more; to hew a way through all oppoſition, and cut down all oppoſers. God needs not, will not have his Cauſe Managed by a ſtanding Army: Religion alwayes loſeth by the Sword of Violence; and Force is both unneceſſary, and improper for the meek temper of Chriſtian Profeſſion. That Cauſe is very bad, which hath nothing but an Arm of Fleſh to juſtifie it, and a few impertinent excuſes, as inſufficient to ſanctifie the deſigne, As *Adams* Figg Leaves were to hide his nakedneſſe: And the reaſon is given by the Captain of our Profeſſion, *My Kingdom is not of this World*, Iohn 18. 36. is neither erected, nor eſtabliſhed by Worldly Power; thoſe Arts of fraud and force, which are practiſed for a worldly Kingdom.

2. Though God might have done this immediately by himſelf, yet he takes in the Miniſtery, and Hands of the Prieſts. In the great Affaires of his Church, God brings about his own work by them: God the Efficient, they the Labourers, and Work-men under him; θεῦ συνεργοί, co-workers, under-workers to him, *who labor under him*, 1 Cor. 3. 9. & 15. 10. his Miniſters under him for his people, 2 *Cor.* 3. 6. Chriſts Embaſſadors in his abſence, and by his Commiſſion to negotiate the Affaires of his Kingdom, 2 *Cor.* 5. 20. *Now then we are Ambaſſadors for Chriſt, as though God did beſeech you by us: we pray you in Chriſts ſtead, be ye reconciled to God.* Never object againſt them, That they are but men, ſubject to like paſſions, ſince Chriſt hath made them

them his Commiſſion-Officers, this is enough to ſtop all cavills: God alwayes made uſe, and ſtill doth of ſuch Earthen Veſſels, that the power may be of God. And as he made uſe of a *ſelect order of men, the Prieſts*; ſo ſtill he doth: not any out of the Flock, hand over head; but ſome ſeparated for this office, to goe in and out before his People: neither can it be reaſonable to pretend, The People are gifted as well as they, and ſo they may Officiate. Grant it, though it rarely prove ſo; and God forbid their gifts ſhould be either envied or denyed: But yet, they have not Authority, and that is as requiſite to a ſubordinate Officer, as ability; and the Reaſon is, Becauſe God will have Order obſerved, even in his Church, take it in which ſenſe you pleaſe. And as it would be a mad confuſion in the Common-wealth, for every one who had, or rather ſhould onely pretend to have, (or but barely fancy that he had) ſufficient knowledge of the Law, to take upon as a Iudge, to determine the caſe, paſſe ſentence, and exereiſe juriſdiction; So would it be in the Church, if every conceited *Zealot*, or able Schollar, or cathechiſed Brother, ſhould preſume to gather a Congregation: For if this *Objection* of theirs have any force, it would have ſerved the *Iſraelites*, to excuſe them for their attendance on their Prieſts in the expedition, or any other of their Church obſervations: Every *Iſraelite* almoſt, might have pretended, they could doe as much as the Prieſts did here; they could kill a Lambe, and roſt it, and eat it as well as they; they could kill a Bullock, and burn it as well as they; yet they durſt not: And when any of them did, they payd for their preſumption, *Numb.* 16. for they knew, though they could carry, and ſound the Trumpets; yet they knew not that God would gratifie their officiouſneſſe; they had reaſon not to beleeve, but to ſuſpect the event. They knew they could kill a Lambe, but that Lambe would not be a Paſſeover, the Prieſts Hand muſt be there to make it ſo. They knew they could kill a Bullock, but they could not conſecrate it a Burnt Offering to the Lord, (that the Prieſts were to doe) *a ſweet ſavour to him.*

Levit.

Levit. 1. 2. 3. &c. let the instruments, or means be never so unlikely to proud carnall reasoners, or the easily deceived, and deluded Vulgar; yet if God order, and make use of the Instruments for our good, it were madnesse to dispute our selves out of their profit, and question his Instrument: And if he commands us the use of the means, it were Rebellion to resist, and contempt to neglect them. It was exstream folly in *Naaman*, to come to *Elisha* for his Counsell, and then in anger, to quarrell with it, with an, *Are not* Abana *and* Pharpar, *Rivers of* Damascus, *better then all the Waters of* Israel? *May I not wash in them and be clean? So he turned, and went away in a rage*, 2 Kings 5. 12. and therefore his servants took him up sharply for it, *ver.* 13. *And his servants came neer, and spake unto him, and said, My Father, If the Prophet had bid thee doe some great thing, wouldest thou not have done it? how much rather then, when he saith to thee, Wash and be clean?* Christ will have his Disciples to cast their *Net into the Sea*, when he intended to fill the *Vessell with Fishes*. Though he raysed up *Lazarus* from the dead by a Miracle, yet he will call in his Friends to assistance, *to loose his napkin, and take off his grave clothes*, Iohn 11. 44. In the Ministery of the Gospel, though God give the increase, yet *Paul* is to Plant, and *Apollo* to Water. Though the People may shout before *Jericho*, yet the Priests have the charge of the Ark and Trumpets.

3. God would not have this work of Faith, one dayes work onely, they must Besiege it seven dayes. It is not enough to doe well for a while, and give over, we must hold out our Christian race till we obtain; fight, till we be Crowned. The *promised reward* (Rom. 2. 7.) *is to the patient continuers in well-doing*, who hold out, and that onely upon hopes: The crown of life is reserved for the faithfull unto death. Christs Throne is demised and granted to the over-commer; And salvation is appointed, for the endurer unto the end.

4. *Iericho* a sinfull City, whose iniquities were ripe, and there-

fore neither the watchfulneſſe and valor of Inhabitants and Souldiery within; nor the works and warlike fortifications without, could defend it from the battery of but ſeven ſounding Trumpets of Rams Horns, and the onely ſhout of the Iſraelitiſh Campe. When *Nicephorus Phocas* (*Cedren. Hiſt. pag.* 542.) had built a ſpacious and ſtrong Wall about his Palace to ſecure it, and himſelf in it; in the Night he heard a Voyce, crying, ὦ Βασιλεῦ, *O King, though thou buildeſt up to the Clouds, the Palace will not be ſecure,* ἔνδον τὸ κακὸν, *the ſin within will ruine it, and all within it.* Nothing ſubverts a glorious Church, and flouriſhing State; private Perſons, and their Eſtates and Families, but the wickedneſſe of them that dwell in the former; and the Perſonall crimes of the other; *Pſal.* 107. 33. 34. *He turneth Rivers into a Wilderneſſe: and the Water ſprings into dry ground. A fruitfull land into barrenneſſe; for the wickedneſſe of them that dwell therein.* Nay, ſin is of ſo deſtructive a nature, that it ſpoyls, diſhonours, and overthrows a good cauſe; when wicked men take the right ſide; then, *retro ſublapſa referri*, then we ſee that ſide loſt, and periſh, by the criminouſneſſe of the managers; A good Cauſe will never ſanctifie the wickedneſſe of the Undertakers. They were vain and lying words [*The Temple of the Lord, &c*] which the *Jews* confided in, *Ier.* 7. 4. ſuch a pretence could not conſecrate their evill doings, nor prevent their judgements, *ver.* 3. 4. 5. 6. 7. 8. 9. 10. 11. as long as we incorrigibly perſiſt in our wicked wayes, never think to cover and ſecure our ſelves under the pretence of *the Temple of the Lord*: If we would have the Temple of the Lord, to be a glory, and to reſide among us; a good Cauſe to goe on and proſper: then the reſpective pretenders, muſt be holy and good men. If we would have our Church, and State to ſtand, their Walls and Bulwarks, Laws, and Conſtitutions to hold out, and be undemoliſhed; then let us adorn the Doctrine of God our Saviour in all things; otherwiſe, ἔνδον τὸ κακὸν, The Decree is already gone, all ſhall be taken away, root and branch, *Mat.* 21. 42. 43. ſin within, being the prevailing party, will caſt

laſt all down; and as nationall ſins have this deſtructive power over the whole; ſo particular perſonall ſins, over parts and pareells thereof, private Eſtates and Families: *Many men call their houſes by their Names; and their inward thoughts are, that they ſhall continue for ever, and their dwelling places to all Generations*, Pſal. 49. 11. but even here ἵνδον τὸ κακὸν, Families and Houſes falls, ſome ſodainly, as by a marked open judgement ſignally; others inſenſibly, piece after piece, but at length totally, they having either their ground-work in blood, or their ſtructure by fraud, ſacriledge and perjury, *Zach.* 5. 3. 4. *Habb.* 2. 9. 10. 11. 12. *Ier.* 22. 13. &c. If then we will have our Families to ſtand, and Houſes to continue; endeavour to demoliſh and pull down the ὀχυρώματα, the Fortreſſes, and ſtrong holds of ſin; caſt down every imagination which exalts it ſelf againſt the Knowledge of God, break, and weaken the power of luſt; otherwiſe ſtill ἵνδον τὸ κακὸν, the unmortified ſin will down with all: follow that counſell, Break off your ſins by Repentance, while we have the Prieſts of the Lord, lifting up their Voyces like Trumpets, and alaruming us thereunto: Deale with our ſins as *Joſhuah* with *Iericho*, deſtroy all, leave none alive, no reſerved, beloved boſom ſin, *no accurſed thing*, leſt the ἵνδον τὸ κακὸν, fall on us, *as on the* Iſraelites, *Ioſh.* 7. 13. and as there was a curſe upon the re-builders of *Iericho*, to which the Apoſtle alludes, *Gal.* 2. 18. If I *build again the things which* I *deſtroyed*, I *make my ſelf a tranſgreſſour*. So, for fear of this curſe, let not us deſtroy ſin to day, and build it up to morrow; repent to day, and call it in to morrow, *falling away afterward from Repentance*, Heb. 6. 5. *turning from the holy Commandement*, 2 Pet. 2. 21. but finiſh and perfect this work till we come to the Hevenly *Canaan*.

5. As *Iericho* fell, and was deſtroyed by the ſound of the Trumpets, and was after burnt to nothing; ſo, at the laſt day, the whole World at the ſound of the Trumpet, and the Voyce of the Arch-Angel, *ſhall be deſtroyed, and burnt with Fire*, 2 Pet. 3. 10. and it is our pars to remember the Apoſtles inference there, *ver.* 11. 12. *Seeing that all theſe things ſhall be*

 diſſolved,

diſſolved, what manner of perſons ought ye to be in all holy converſation and godlineſſe. Looking for, and haſting unto the comming of the day of God, wherein the Heavens being on fire, ſhall be diſſolved, and the Elements ſhall melt with fervent heat. Let us ſtrive to eſcape, though it be ὡς διὰ πυρός, *as by fire*; 1 Cor. 3. 13. that we be not condemned with the world, let us now hearken to the Voyce of God, and the ſound of the Goſpel, denouncing woe to them *who know not God, and that obey not the Goſpel of our Lord Jeſus Chriſt*, 2 Theſ. 1. 8. calling us to repentance, proclaiming to us pardon, if we repent, inviting us to obedience, and promiſing us a great reward in Heaven; For which let us Pray.

The Third Part.

O *Moſt holy Lord, who haſt made all things by an infinite wiſedom in a moſt wonderfull and decent order; and by the ſame wiſedom, and in the ſame order hath made thy ſelf a Church among the ſons of men, and therein inſtituted holy Orders, Rites, and Offices. Sanctifie thoſe whom thou haſt called to thoſe Orders, and ſeparated by thy truth, thy Word it is truth; and preſerve them for the carrying of the Ark, the government and guidance of the Sanctuary. Keep thy holy Offices and Rites from contempt and prophaneſſe; and when we addreſſe our ſelves to thee in the dutifull obſervation of them, grant we may lift up holy hands and pure hearts, we be diligent to entertain and welcome all opportunities of holy living: and, while the Goſpel calls us to Repentance, to pull down the ſtrong holds of ſin and Satan, and to run with patience that Chriſtian race which is ſet before us, even to run ſo, and untill we obtain, even till we be admitted and received into the Heavenly* Canaan. *Make us frequently and ſeriouſly meditate upon the day of death, and of judgement, that we may apply our hearts to wiſedom, that ſo we be not condemned with the World, but may eſcape and be ſaved, for thy mercies O Lord God, and for thy merits O Lord Jeſus Chriſt, to whom be Prayſe for ever and ever, Amen.*

RAHAB-

RAHAB *Saved.*

Heb. 11. 31.

By Faith the Harlot Rahab *periſhed not with them that beleeved not, when ſhe had received the Spies with peace.*

RAhab ſeeing the great Miracles of mercy which God had declared in behalf of the *Iſraelites*; and hearing of thoſe large Conceſſions and Grants which God had demized to them, proved a Convert, and turned a true Iſraelite indeed: And God was pleaſed to reward this her Faith wirh a Deliverance from that common deſtruction which befell her fellow Citizens, and with a communion of thoſe bleſſings which attended her now approved and ſelected Party: For, *By Faith the Harlot* Rahab *periſhed not with them that beleeved not, &c.*

The Firſt Part.

And in this there are theſe following ſeveralls to be conſidered, and cleared.

1. The *Jews* and Rabbines quarrell with the Attribute the Apoſtle gives here to *Rahab*, of ἡ πόρνη, *the Harlot*; conceiving the appellative and expreſſion to be odious, and diſhonourable: and affirming, That the Word ſignifies not an Harlot, but an Hoſteſſe; and this they confirme from the Verſion of the Chaldee Paraphraſe, Reading it, *Rahab an Hoſteſſe.*

But ſuppoſing the Hebrew word [*Zonah*] to ſignifie an

Hoſteſſe; yet it is moſt certain, that in Scripture it is uſed moſt frequently in the worſt ſenſe, as *Ezek.* 16. 41. 1 *Kings* 3. 16. and it is the *Toar Fœminine Adjective* from the root (*Zanah*) which in the firſt ſenſe ſignifies, *to commit Whoredom*, and is indifferently taken for, *Fornicari tam animo quam corpore*; Spirituall and fleſhly Fornication, *Deut.* 31. 16. *Ezek.* 16. *Numb.* 25. 1. *Lev.* 19. 28. and becauſe of both theſe acceptations of the word, though the latter be more proper; *Junius* interprets it, *Meretricis caupona*, a certain Hoſteſſe an Harlot, or Harlot Hoſteſſe; and ſo the *Jews* quarrell will in this, be but malitious, and groundleſſe. And for that other pretence, That this Attribute of diſgrace, ſhould be a diſparagement to thoſe holy Perſons, and that chaſt Matron *Sarah*, pre-mentioned in this Catalogue, this will appear to be vain alſo, and nothing; If we remember,

1. That the Apoſtles did not conceive it any diſhonour for *Matthew* the Publican to be received into their Order; nor did they think much, that *Paul* the Perſecuter and blaſphemer, was joyned in Commiſſion with them.

2. It is ſo far from being matter of envy or grief to any ſanctified ſoule, That an humbled penitent ſinner ſhould communicate of that grace and mercy, which it hath received, that it is plentifull matter of joy and gladneſſe; for every true convert rejoyceth when there are ſupernumeraries, when there is dayly ſome added to the Church, and the number increaſed; both becauſe every ſuch is an Advocate at the Throne of Grace for ſuch, and it muſt be great ſatisfaction and delight, to have their Petitions granted; and alſo becauſe, *If there be joy in Heaven over one ſinner that repenteth*, Luke 15. 7. then in every ſuiter for Heaven the ſame affection will be, ſee *Acts* 2. 41. &c.

Q. *But by what did ſhe evidence her converſion, and demonſtrate her Faith?*

A. If we look upon the Record, *Joſh.* 2. 9. 10. 11. we will find her Faith plainly and fully aſſerted; for that declareth, *She beleeved the true God, the Lord of Heaven and Earth*,

Earth, that this God was in Covenant with the Beſeigers; that we would diſpoſſeſſe their Enemies, and ſeat them in Canaan; and of this her Faith, ſhe gave an undeniable demonſtration of her charitable affection, and kind welcome of the Spies, entertaining them with all fidelity, reſpect, and ſafety. So *David* made his delight in the Saints on Earth; an expreſſion, and remonſtrace of his Faith in God, *Pſal.* 16. 1. 2. 3.

Q. *But how did it conſiſt with true Faith, to take in the aſſiſtance of a lye, for the management of her deſigne?*

A. It may be reſolved, That though the ſin were damnable, as every tranſgreſſion of the Law in rigor; yet ſhe found releif and favour, both becauſe, as *Paul* obtained mercy, *becauſe what he did, he did ignorantly, through unbeleif*; ſo ſhe did it *through weakneſſe*, being but a *minor* in the Faith; and new entred and matriculated Profeſſor of the true God, an *incipient*, or beginner in the ſaving Knowledge of Religion; whereas, if ſhe had been *graduated*, and fully *enſtructed* therein, and of long ſtanding in the Society of Beleevers, her pardon would not have been ſued out, and procured upon ſuch eaſie termes; nor grace and favour obtained, but by many *acts* of humiliation; and alſo, becauſe God conſiders our infirmities, and delights to doe us good, therefore he oft rewards the *action* in what is good, and imputes not the bad which is inherent to, and intermixt with the good; he will not be ſo extream, as to mark all that is amiſſe, eſpecially if the offender be weak, and the intentions ſincere; whereas no pretence of a good intention will ſerve to a careleſſe, ſecure, or preſumptuous tranſgreſſor: And ſo, though God may ſomtimes juſtifie an harmleſſe Delinquent, who ſins, not *malo animo*, in the ſimplicity of his heart; yet God never allows deſignedly to doe evill, that good may come thereof.

Q. *But how can this her hoſpitality be excuſed from treaſon? Was not this to comply with the profeſſed enemies of her country and people? And is not ſuch a complyance by all Laws judged falſneſſe, and perfidionſneſſe? And can falſneſſe be an act of Faith?*

A. It

A. It is true, that all theſe interrogatories are to be reſolved in the affirmative, unleſſe God otherwiſe declare; and if he interpoſe his command to the contrary, then all obligations to a ſubordinate power is ſuperſeded. For as I ſaid before, in that ordered ſlaughter of *Iſaac*, God, who is above all Law, having paſſed his ſentence, nulled the authority of any Law decreeing the contrary: ſo here, God, who is above all Government and Governours, having expreſly declared a change of the then Government, and the ſubſtitution of other Governors, did thereby licenſe and authorize all practiſes tending thereunto, and by his over-ruling ſupremacy, abſolved thoſe people from their Allegiance to their then Governours. Now that God had done ſo, appears, *Ioſh.* 1. 2. 3. &c. and yet this can be no preſident, or Goſpel caſe now, becauſe Chriſt hath given rules for peaceable demeanor, none for diſturbance of States. God then would have the Common-wealth in the Church; now the Church is in the Common-wealth; that is, Chriſt will have no man for his cauſe diſſeazed of his right, deprived of his Eſtate, depoſed from his Dignities; he ſettles his Goſpel in Kingdoms and States, without diſputing their forme or mode of Government, he came to give an Heavenly Kingdom; he leaves earthly Monarchies and Republiques in a quiet enjoyment of their powers and priviledges.

The *Second Part.*

1. This *Rahab*, this child of wrath, (for ſo ſhe was by her Education, and after converſation, till ſhe received this Intelligence and Revelation concerning the true God) is now a child of God by her after faith and converſion. There is infinite mercy with God, and plenteous Redemption for all humble converts and penitents. It's Gods glory to forgive ſins, and his greateſt glory to forgive the greateſt ſinners repenting; *Iſay* 1. 16. 17. 18. *Ezek.* 18. 14. *&c.* he is alwayes ready to welcome and entertain an humbled ſinner, as the Father his prodigall Son returning with all tenderneſſes

neſſes and endearments; he looks upon a convert, not as a ſinner, (his iniquities and his ſins he will remember no more) but receives him as a Son, reconciled to him by the Son of his love, *Ieſus Chriſt*; he delights in, and chearfully accepts ſuch opportunities of mercy. This is the remonſtrance of the new Covenant, *Chriſt came to ſave what was loſt, the relenting and confeſſing Prodigall; that poor Samaritan ſinner who had five Huſbands*; and *ſhe who had none*; that notorious branded Harlot, *who waſhed his feet with her tears, and then wiped them with her haire: Matthew* and *Zachem* two *Publicans*, both followers, and then favourites of *Chriſt*, and for an aſſurance, that thus he would diſpoſe of his mercy for the future; when he went to Paradiſe, *he took with him that theife*, the late convert *on the Croſſe*; *Where ſin abounds* (if ſuteable repentance follow) *there Grace ſuperabounds*; the greater the diſtemper, the more excellent the cure, the more skilfull the Phyſitian; the more potent the Enemy,

-------- (nullum memorabile nomen,
Faminea in pœna, nec habet Victoria laudem)

the more glorious the Conqueſt; the ſtronger the hold of the Devill, the more powerfull is the *Spirit of Chriſt* ſtorming him out, and diſpoſſeſſing him; the higher our debts and treſpaſſes are, the more noble is the bounty and charity of the releaſor and acquittor, the higher the obligation of the releaſer to ſerve and love him, *Luke* 7. 47. where the cauſall *Conjunction ὅτι*, which we reade *for*, is equivalent to *therefore*; noting not *Cauſam rei*, but *Argumenti*; from whence or what Topick ſoever the Argument and Anſwers be drawn.

2. *By Faith ſhe beleeved* (as is ſaid) *the true God, &c.* The *minimum quod ſic* of Faith, is to beleeve that God is, and that he is a plentifull rewarder of thoſe who diligently ſeek him, and even this beleif, God will reward by his acceptance; This *Primum fundamentale*, ſerved her turn to denominate her a faithfull one, and put her upon the Record. Faith in the leaſt meaſure, and firſt degree, obtains grace

and

and favour, and encreaſeth by little and little into knowledge and ſanctity of life. *God will not quench the ſmoaking Flax, nor break the bruiſed Reed*; he will not ſtifle and cruſh the beginnings of Piety, but will carefully nouriſh and cheriſh; Faith in *Semine*, will inſenſibly, as good Seed (if ſound) ſpring and grow up; firſt in the Blade, then the Ear, then into full Corn; goe from one degree to another towards perfection: As in the extraordinary Faith of Miracles, that little, *as a grain of Muſtard-ſeed* (Mark 4. 27. 28. 29. 30. 31.) *can remove Mountains*; ſo in an ordinary ſaving Faith, a little, if ſound, will receive a bleſſing to encreaſe and multiply; a power to remove evill habits out of the ſoule, contracted by evill Education, or Example, by naturall corruption, or complyance with ſinfull cuſtomes, and plant and ſeed holineſſe there, which if it be diligently manured and managed, all tares weeded out as they bud, will fructifie to maturity: We have a promiſe for it, *Mat.* 25. 29. *Habenti dabitur*; to him that Husbands well, even the leaſt Talent, he ſhall receive an addition, and a plentifull one too; *for he ſhall have abundance*, upon every improvement ſhall receive more, that he ſhall have over-plus, a ſufficient ſtock of grace to employ, and turn his hand with, and ſerve all his uſes.

3. *Rahab*, a Cananite, a ſtranger from the *Covenant of Promiſe*, an Alien from the Common-wealth of Iſrael, is now admitted and received into that Society and Communion, and made partaker of the ſame Grace and Hope with *Abraham* and *Sarah*, by her Faith: She was one of the *Primitiæ Gentium*, an earneſt of the after calling of the Gentiles, that they ſhould be no more ſtrangers and forreiners, but fellow Citizens, *Epheſ.* 2. 3. an exact diſcovery of that great Miſtery of Chriſt, *that the Gentiles ſhould be fellow heires and of the ſame Body, &c.* And ſo it is expreſly mentioned of this *Rahab*, That ſhe became an Iſraelite indeed, *Joſh.* 6. 25. where ſhe is ſaid, *to dwell in Iſrael untill this day*, for ſhe was Allied to the nobleſt deſcent and extraction, being Married to *Salmon*, who begat *Boaz* of *Rachab*, *Mat.* 1. 5.

the

the Progenitors of *David*, and of whom Christ came according to the Fleſh. So that here we may affirmatively conclude with Saint *Peter*, (Acts 10. 34. 35.) *Of a truth I perceive that God is no reſpecter of perſons. But in every Nation, he that feareth him, and worketh righteouſneſſe, is accepted with him.* And with Saint *Peter*, (1 Cor. 7. 19.) *Circumciſion is nothing, and uncircumciſion is nothing, but the keeping of the Commandements of God.* And *Gal.* 5. 6. *For in Jeſus Chriſt, neither circumciſion avayleth any thing, nor uncircumciſion; but Faith which worketh by love.*

4. Rahab *beleeved*, and therefore ſeparated her ſelf from the company and communion of her hardened fellow Citizens, and joyned her ſelf to the ſociety of Gods people; and yet ſhe was none of thoſe ſenſuall ſeparatiſts ſpoken of by Saint *Jude* 19. who walked not with the Church of God, but after their own ungodly luſts, heaping to themſelves Teachers, chooſing and carving for themſelves, without the Order of Gods Church, and taking them on heaps, either confuſedly, or unſatisfactorily, when they have their own choice, being never contented, put off one to day, and another to morrow, and ſo, if poſſible, *in infinitum*; and all this from a malignant humor, *an itching in the eare*, 2 Tim. 4. 3. nor thoſe Phariſaicall ſeparatiſts, who divide themſelves from the Body of Chriſt, either upon a vain ſuppoſition of Pride, that they are holier, and the reſt prophaner; and therefore, *Procul, ô procul ite*, come not neer them, ſtand far from them, or upon as bad of uncharitableneſſe, as if the Congregation were not holy; and they, (good ſoules) are afraid to receive infection from it; as if the true ſervice of the true God, could be unholy and poyſonous, becauſe ſome of the ſervants in that duty, are falſe and wicked: For how can their ſuppoſed ir-reall, (it matters not in this caſe, but I will ſuppoſe it reall) nakedneſſe, touch and defile me, when I abhor it for it ſelf, pitty it, and pray againſt it in them; and I onely joyn and communicate with them in that which is confeſſedly good? But ſhe was an holy ſeparatiſt, who forſook the ſervice of falſe Gods, and betook

her ſelf to the Worſhip of the true God; her Idolatrous Worſhip, ſhe exchanged for the true, and divided not from the Cananites, *quaſi homines*, as men; but from their ſins: For doubtleſſe, ſhe deſired, and wiſhed their converſion; and it is a moſt juſt and lawfull ſeparation, to depart from all iniquity, *and to keep themſelves unſpotted from the World*, James 1. 27. Rev. 18. 4. *And I heard another Voyce from Heaven ſaying, Come out of her, my people, that ye be not partakers of her ſins, and that ye receive not of her Plagues.* 2 Cor. 6. 14. 15. 16. 17. *Be ye not unequally joked together with unbeleevers: for what fellowſhip hath righteouſneſſe with unrighteouſneſſe? and what communion hath light with darkneſſe? And what concord hath Chriſt with Belial? or what part hath he that beleeveth with an Infidell? And what agreement hath the Temple of God with Idols? for ye are the Temple of the living God, as God hath ſaid, I will dwell in them, and walk in them, and I will be their God, and they ſhall be my people. Wherefore come out from among them, and be ye ſeparate, ſaith the Lord, and touch not the unclean thing, and I will receive you:* and ſuch was her ſeparation; whereas dayly experience doth evidence, That the other humerous ſeparatiſts, are the greateſt manuoniſts, deſigners, plotters, and contrivers for the World in the whole World and the greedieſt unſatiable purſuers of the things of the World; devourers not onely of Widows Houſes, but of Kingdoms, Inheritances, holy things, mixing and confounding all with moſt Heatheniſh Worldly Policies; not conſidering, that the love of this World is enmity with God.

5. It was *Rahab* the Heathen, the Gentile houſe-wife, who was the Harlot; *Rahab the Beleever*, the Convert, is joyned to an *Iſraelite* in chaſt and holy Wedlock: Fornication is a Work of the Fleſh, a pollution of our Bodies; *Marriage is honourable in all*: Thoſe may juſtly ſuſpect their Faith, and diſtruſt their converſion, who indulge and allow themſelves in thoſe unclean ſatisfactions of the Fleſh, and Heatheniſh pollutions. Reade that one Law of God, *Deut.* 23. 17. 18. *There ſhall be no Whore of the Daughters of* Iſrael,

nor

nor a Sodomite *of the Sons of* Iſrael. *Thou ſhalt not bring the hire of a Whore, or the price of a Dog, into the Houſe of the Lord thy God for any Vow: for even both theſe are an abomination unto the Lord thy God.* Conſider what Saint *Paul* preſſeth, 1 *Cor.* 6. 15. 16. 17. 18. *Know ye not that your Bodies are the Members of Chriſt? ſhall I then take the Members of Chriſt, and make them the Member of an Harlot? God forbid. What, know ye not that he which is joyned to an Harlot, is one Body? for two (ſaith he) ſhall be one Fleſh. But he that is joyned to the Lord, is one Spirit, &c.* And remember that direfull judgement, *Revel.* 21. 8. *But the fearfull, and unbeleeving, and the abominable, and murderers, and whoremongers, and ſorcerers, and Idolaters, and all lyars ſhall have their part in the lake that burneth with fire and brimſtone: which is the ſecond death.*

6 Rahab *beleeved, and was ſaved:* True Faith is the ſaving grace; Infidelity, the damnable ſin; becauſe Faith is alwayes attended with Obedience; Infidelity is ſtill followed with Impenitency. Indeed, Faith and Obedience, like *Hippocrates* Twins, *ſimul oriuntur, ſimul moriuntur*, here *in via* at leaſt; yet Faith is the firſt-born; and according to the Law of Primogeniture, and Birth-right, it layes the claim and title to Heaven, and gives the *jus ad rem*, Legall Right thereto; though the actuall poſſeſſion thereof, the *jus in re*, be from Faith perfected by Works. And hence in Scripture account, (howſoever Faith and Obedience are Philoſophically two diſtinct Habits) they are the ſame; in as much as true Chriſtian Faith is Obediential, not meerly Notionall; and all Chriſtian Obedience, is an emanation of Faith: For there we find one and the ſame Word denoting both Infidelity and Diſobedience, ἀπείθεια, is ſometimes unbeleif, *Acts* 14. 2. *But the unbeleeving* Jews *ſtirred up the* Gentiles, *and made their minds evill affected againſt the Brethren.* John 3. 36. *He that beleeveth on the Son, hath Everlaſting life, and he that beleeveth not the Son, ſhall not ſee life: but the wrath of God abideth on him.* Sometimes diſobedience, undutifulneſſe, obſtinacy, *Epheſ.* 2. 2. *Wherein in*

time past ye walked according to the course of this World, according to the prince of the power of the ayre, the spirit that now worketh in the children of disobedience. Col. 3. 6. *For which things sake the wrath of God commeth on the children of disobedience.* 1 Pet. 3. 20. *Which somtimes were disobedient, when once the long suffering of God wayted, &c.* So not providing for our Family, which in strictnesse of Language, is an *act of disobedience*, because an omission of a prescribed duty, is yet made by the Apostle, (1 *Tim.* 5. 8) a bad peice of Infidelity; and men are said to be *absurd and wicked*; because *they have not Faith*, 2 Thes. 3. 2; and so πείθομαι, is not onely barely to assent; but also *to obey*, Galat. 3. 1. and *true sincere conversion*, is stiled, *Faith to God ward*, 1 Thes. 1. 8. 9. 10. and the *keeping of the Commandements, and Faith*, are inseparably conjoyned, *Apoc.* 14. 12. And then the Exhortation will be seasonable; *What God hath joyned together, let no man put asunder:* what God hath joyned in precept, let no man separate, either in Dispute, Discourse, or Practice. For,

7. We find *Rahabs* Faith working by love, and her love demonstrated by her Hospitality, [*She received the Spies in peace*,] which the Apostle St *James* 2. 25. urgeth as an instance to demonstrate her Faith to be true, and truely Christian. *Zacheus* upon his profession of Faith, *promised restitution, and vowed liberality.* The Convert therefore on the Crosse, even in those dying minutes, *beleeved*, and through Faith, *confessed Christs innocency, and his own guilt*; and in great charity, *both reproves, and exhorts his fellow sufferer.* If we pretend to Faith, and have not Repentance towards God; and love towards the Brethren (as the Apostle in another case, so here) *our Faith is in vain, we are yet in our sins.* The love of the Brethren, is a good expression of our love to God, and Faith in our Lord Jesus Christ: If we receeive our Lord by Faith, we will well-come and receive with kindnesse the people whom he hath chosen for his portion and Inheritance: and if we love God, as the Soveraigne; we must joyntly love them whom he loveth, and to whom he com-

communicateth ſome ſhare and meaſure of his fulneſſe: 1 *John* 4. 20. 21. *If a man ſay, I love God, and hateth his Brother, he is a lyar. For he that loveth not his Brother, whom he hath ſeen, how can he love God, whom he hath not ſeen? And this Commandement have we from him, that he who loveth God, love his Brother alſo.* And no better or clearer expreſſion of love, then Hoſpitality, and honourable and liberall entertainment of ſtrangers, and exiles; and therefore, *Brotherly love, and Hoſpitality*, are conjoyned as the antecedent, and the conſequent, *Heb.* 13. 1. 2. But,

8. Her Faith made her faithfull to God and his Church; having undertaken this Profeſſion, ſhe will hold it faſt, neither to deſert it, nor to comply with its oppoſite, and enemy: If we fall away from our holy Profeſſion (though but by ſome ſecret complyance) to the contrary; we are not ſo faithfull, nor ſo clear as we ought to be; our Faith is not ſincere, at leaſt ſuſpitious: and *Rahabs* Zeale will either convince us of coldneſſe, or luke-warmneſſe in a good cauſe.

9. Rahab *periſhed not*, becauſe ſhe upon Treaty with the Spies had made her Conditions and Articles. Wicked faithleſſe men, are noted to be ἄσπονδοι, who will prevarieate with their Word and Promiſe, though ſolemnly Covenanted, *Rom.* 1. 31. Faith is to be kept, and Covenants to be obſerved, even with Heretieks and Heathens; ſuch was *Rahab* at the Treaty. Thus the *Iſraelites* kept touch with the *Gibeonites*, Joſhua 9. 18. 19. *And the Children of* Iſrael *ſmote them not, becauſe the Princes of the Congregation had ſworn unto them by the Lord God of* Iſrael: *And all the Congregation murmured againſt the Princes. But all the Princes ſaid unto all the Congregation, We have ſworn unto them by the Lord God of* Iſrael; *now therefore we may not touch them.* And becauſe after, they and the Houſe of *Saul* did prevaricate, God ſeverely puniſhed them, 2 *Sam.* 21. 5. 6. *And they anſwered the King, The man that conſumed us, and that deviſed againſt us, that we ſhould be deſtroyed from remaining in any of the Coaſts of* Iſrael. *Let ſeven men of*

his

his Sons be delivered unto us, and we will hang them up unto the Lord in Gibeah *of* Saul, *whom the Lord did chuſe. And the King ſaid, I will give them.* So he puniſhed the perfidious *Moabites*, 2 Kings 3. 5, 34. and the falſhood of *Zedechiah*, Ezech. 17, 19.

10. *She periſhed not*; but not onely ſhe, even her Relatives ſhared in this happineſſe. God bleſſeth the faithfull and merciſull man, in his Relations and Poſterity; The Generation of the Righteous ſhall be bleſſed: Never any deſtruction ſo totall, ſo univerſall; but a reſidue eſcaped, *Iſay* 10. 20. 21. *And it ſhall come to paſſe in that day, that the remnant of* Iſrael, *and ſuch as are eſcaped of the Houſe of* Jacob, *ſhall no more again ſtay upon him that ſmote them: but ſhall ſtay upon the Lord, the holy One of* Iſrael *in truth. The remnant ſhall return, even the remnant of* Iacob, *unto the mighty God.* Rev. 7. 3. *Hurt not the Earth, neither the Sea, nor the Trees, till we have Sealed the Servants of our God in their Foreheads.*

The Third Part.

O Almighty God, and moſt merciſull Father, the giver of all grace, and Author of all goodneſſe, who delighteſt not in the death of a ſinner, but rather that he ſhould turn and live. Turn thee unto us, and turn us unto thee, and ſo ſhall we be turned: Convert thou us, and ſo ſhall we be converted. O let us not any longer goe a whoring after our own imaginations, nor be led by the deceitfulneſſe of ſin; but having Faith to God-ward, we may turn from Idols, to ſerve thee the living God, and to wait for thy Son from Heaven; and in the mean time, receive, and welcome him in our Hearts and affections with Peace, that when he ſhall return to make inquiſition for blood, tranſgreſſion and ſin, we may by him, and that league and Covenant of Peace concluded with thee in him, be delivered from wrath to come, and for him receive forgiveneſſe of ſins, and Inheritance among them who are ſanctified by Faith in him. O let us not have our portion with unbeleevers, nor our part with the diſobedient, for then we ſhall certainly

certainly perish: but think upon us (O Lord) for good, that we may be saved with that remnant, who have their Robes washed and whitned in the blood of the Lambe, who have separated themselves from the children of Belial, *and Table of Devills, and keep themselves unspotted from the World; and so both they and we may be presented in our Bodies, our Soules, and Spirits, holy, blamelesse, and undefiled at the comming of our Lord. Holy God, keep us from the contagion of sin, and sinners; preserve us in thy truth, and love, in the Unity and Communion of thy one true holy Catholique Church, that having the Seale of Gods Servants in our Foreheads, we may cry and sing eternally,* Salvation to our God who sitteth on the Throne, and to the Lambe, *Amen.*

The CONCLUSION.

Heb. 11. from the 32. *verse* to the end of the Chapter.

And what shall I say more? for the time would faile me to tell of Gideon, *and of* Barak, *and of* Sampson, *and of* Iephthah, *of* David, *also and* Samuel, *and of the* Prophets. *Who through Faith subdued Kingdoms, wrought Righteousnes, obtained promises, stopped the mouthes of Lyons, &c.*

THe Apostle now coms to a Conclusion, δια παραλείψεως, by a preteon, cutting short his Discourse, and cursorily casting up the residue of the Faithfull, which were to be inserted in this Catalogue, even all the Succession of Beleevers, who lived from the time of the Judges

Judges ruling under God in *Iſael*, till that preſent Age wherein he Wrote to theſe *Hebrews*, nominating onely ſome, ſhortly touching their works and patience, intimating onely, and hinting at others *by their acts and ſufferings*; by which we may gueſſe and conjecture at their Names and Perſons: And having thus compleated his Deſigne and Canon, he gives a full Teſtimoniall and Certificate of approbation in the two laſt Verſes, both of theſe thus in the cloſe either expreſſed, or alluded to; and of thoſe foregoing, whom he had honoured with a larger Narrative, and more diſtinctly and aithfully inſiſted on, and more amply commended. I ſhall therefore here leave my former Method, in the reſpective Obſervance of the Apoſtles; and ſummarily, and briefly run over theſe ſubſequent Examples and Preſidents of Faith, as they lye here in their ſeverall order contracted; and ſo follow his Abridgement, κατὰ πόδα, as the words following in courſe.

And what ſhall I more ſay? If theſe *Hebrews* be of tractable and teachable Spirits, enough is ſaid already to eſtabliſh and ſtrengthen them in the holy Faith: and what needs more then enough? ſufficient is ſaid, what is more, is *ex abundantia*.

The time would faile me, &c. An Hyperbolicall expreſſon, importing thus much; So numerous is the company of the Faithfull Ancients, and ſo many their Faithfull Actions in the holy Regiſtery, that a full enumeration of them, and what is Recorded of, and concerning them, would exceed the bulk of an Epiſtolar Exhortation, and Remonſtrance, and riſe into a large and exact Hiſtory. Theſe here mentioned, will ſerve ſtrongly to make good the Induction, and thereby prove the Poſition, *Faith is the ſubſtance of things hoped, the evidence of things not ſeen, &c.* and therefore it is unneceſſary altogether to enlarge further; and therefore alſo take them more ſuccinctly, and compendiouſly.

Thus

Thus your Painters, being to deliniate a Croude, or a Thronged Multitude, doe not take them whole, and in full; but draws them out by the Pole, and preſents you nothing but the tops and crowns of their Heads, amaſſing their bulks altogether.

Gideon, whoſe faithfull expedition is Recorded *Judges* 6. and 7. whoſe ſtratagem (with the number of three hundred men) ſtruck a Paniek fear into the numerous *Mideanitiſh* Army, that they Fled, and killed each other.

Baracks Proweſſe and Faith was manifeſted, That with a ſmall inconſiderable Body, he durſt encounter, and did totally Rout the vaſt, and well-provided Army of *Siſera*, King *Iabins* Captain Generall, *Judges* 4. and 5.

Samſon follows, whoſe Faith was greater then his admired and renowned ſtrength; admired it was, becauſe it lay in thoſe excreſcences of his Body, *his Heires*, which in other Men are of the leaſt uſe, and moſt weakneſſe: Renowned it was to a Proverb, and deſervedly; for without any offenſive, or defenſive Weapons, by his bare Arme of Fleſh, *he tore in pieces a Lyon like a Kid*, Iudges 14. 5. 6. when his Hands were bound, *he brake the Cords like ſcorched Flax*; and being looſed, *with the Iaw-bone of an Aſſe, ſlew a thouſand Men*, Iudges 15. 14. &c. when he was Beſeiged and immured by the *Philiſtines, he carried away the Gates of the City, with the two Poſts, Barr and all*, Iudges 16. 3. and *by leaning upon the two middle Pillars of the Houſe, the whole Fabrick diſſolved*, Iudges 16. 30.

Iephthah is the laſt mentioned of the *Iudges*, though he was before *Samſon*; as *Barack* was before *Gideon*, who notwithſtanding was firſt here nominated. You may finde the Hiſtory of his Reſolution and Noble Attempts againſt the *Ammonites* in the defence of *Iſrael*, *Iudges* 11. I ſhall referre you to the Text, and leave them, after a not very

impertinent Digreſſion, and two Practicall Obſervations.

The Digreſſion aimes at a Fact of *Samſons* and *Iephtha's*, and depends on theſe following Quæries.

1. *Whether* Samſon *in that his laſt mentioned Enterprize, was not* Felo de ſe ? *guilty of* αὐτοχειρέια, *of ſelfe-murder, which not onely the Rule of Faith, but reaſon it ſelfe condemns as ſinfull, and unnaturall,* Ariſt. lib. 5. Eth. cap. 11 ?

But to wave ſome mens conjectures ; Saint *Auguſtines* Anſwer ſeems to me moſt cleare, who accounts this *inter heroica*, an extraordinary act, proceeding from an extraordinary motion of Gods Spirit, in no wiſe or caſe imitable : For (ſaith he) *lib.* 1. *de Civitate Dei, cap.* 21. *Spiritus latenter hoc juſſerat*, he had a ſecret or private Order for it : And more fully, *cap.* 26. of that Book, *Non humanitas deceptus, ſed divinitus juſſus ; nec errans, ſed obediens :* It was not a crime, but duty in him : And he adds this reaſon ; *Cum Deus jubet, ſeq; jubere ſine ullis ambagibus intimat, quis obedientiam in crimen vocet ? quis obſequium pietatis accuſet ?* If God command, and clearly intimates his command, this ſuperſedes the guilt, and abſolves it from diſobedience.

2. Concerning *Iephtha's* Vow, *Whether it, in it ſelfe, were raſh ? Whether he executed this raſh Vow, and in the Execution thereof did ſin againſt the Law of God ?*

This in Saint *Auguſtines* judgement, is, *Magna & ad dijudicandum difficilima Quæſtio, Tom.* 4. *quæſt. ſup. Iud. lib.* 7. *cap.* 49. a great and hard Quæſtion ; And therefore I ſhall not be Magiſterially affirmative, determining poſitively either in the negative, or affirmative. But I ſhall declare my thoughts and grounds thereof, and, *unuſquiſq; abundet ſenſu ſuo*, and let every one chuſe what he judges moſt probable.

The Anſwer, if moſt Voyces carry it, will I ſuppoſe paſſe in the affirmative. Yet *Junius* upon this place argues, That *Iephthah* did not Sacrifice his Daughter, but onely emancipated her, and conſecrated her a Nazarite vnto the Lord : and ſo he reads the words diſ-junctively ; *Erit Iehova, and*

offeram

offeram illud holocauſtum; it ſhall be Lords, [not and, but] or] I will offer it, &c. that is, as he himſelfe expounds, *I will conſecrate it to God, and if it be proper or legall for a Sacrifice, I will offer, &c.* And agreeable, and with conſonancy hereunto he reades, what we commonly render [lament] *ad confabulandum*, to talke with. But I conceive; with ſubmiſſion to better judgements, and with leave of that great Perſon in the Church of God, that this expoſition doth not at all acquit *Jephthah* from the ſuſpition of temerity and raſhneſſe in his Vow; but rather deeply charge and accuſe him: For his Vow was in generall, *Quodcunq;*, (as he himſelfe reades it) *whatſoever*; and if ſo, how could he have performed either part of the diſ-junction, if an uncleane Beaſt had firſt been repreſented to him after his returne: not the former part of it in any ſenſe, *Erit Iehova*; for in his ſenſe, he could not have devoted it to God to be a perpetuall Nazarite: Neither according to ſome others ſenſe, or rather fancies, could he have immured and Cloyſtered it up, that it ſhould not Marry, and be a perpetuall Votary of Virginity; and much leſſe could he performe the latter part of the diſ-junction, offer it for an Holocauſt. And the exception, *Si aptum fuerit*, is *gratis dictum*; there is nothing in the Text to ground that conditionall clauſe; and ſo by this Word *whatſoever*, *In injuriam Dei aliquid non ſolum illicitum, verum etiam contemptibile & ſecundum legem immundum voviſſe videtur*, as *Aug.* if it be to be taken in the large extent, as nothing appears to the contrary. For that reaſon which is alledged, *Nobis perſuadet vera illius fides, &c.* Heb. 11. he is Recorded a Beleever, and therefore we are not to beleeve any ſuch groſſe fault of him; The ſame Saint *Auguſtine* fully anſwers *loco cit.* aſſuring the holy Scriptures not onely Records the Faith, but the Faults of Beleevers, as he inſtanceth and proveth alſo in *Gideon*, whoſe fault was certainly inexcuſable; and yet, he as well as *Iephthah* is in the Liſt and Roll: And thus then he reſolves it; *Quia ſancta Scriptura, quorum fidem atq; juſtitiam veraciter laudat, non hinc impeditur, eorum*

etiam peccata ſi qua notit, & oportere judicat, notare veraciter. For that other Reading of the Word in the fortieth Verſe; grant that it ſignifies (as is pretended) *to parlee, or to talke*; yet it may ſignifie, *to ſpeake, or talke of*, as well, *as talke with.* And ſo *Iunius* applyes it, *Iudges* 5. 11. *confabulentur de juſtis operibus*, or *juſtitias*; our Tranſlation with *Hieromes*, *Narrentur juſtitia*; rehearſe the righteous acts; or as others, *Celebrate*: and then as the ſenſe is good and clearer, [*they ſhall ſpeake or talke of the righteous acts*; *not with*] ſo the conſtruction here will be currant alſo, *they went to talke of, not with*; that is, they went Annually to celebrate and performe ſolemnly thoſe Rites and Ordinances which were appointed for her Memoriall. That ſuch there were, appeares from the 39. Verſe; and that Clauſe ſeems to declare it a perpetuall eſtabliſhed Right or Ordinance which was not to determine with her life, but was to continue after: However, this will mar ſome mens conjectures from this Reading, that we never Reade in the *Old Teſtament* of any Cloyſtered for Virgins; or that Virginity was a more Honourable, or more Religious ſtate, then chaſt Wedlock. And ſo I marvaile whence ſome of the *Jewiſh Doctors* affirme, That *Iephthah* made his Daughter an Houſe out of the City, where he kept her reeluſe and ſhut up from all Society; when as the *Targum* Reades it as we doe, *to lament*, and ſo they Interpret the [*Lethannoth*] and ſomtimes they Interpret the Word, *to ſpeake of, or report concerning*: and ſomtimes tranſitively, *to celebrate, and confeſſe*: Others Reade the words joyntly, as by a Conjunction copulative, [*and.*] thus (*it ſhall ſurely be the Lords, and I will offer, &c.*) or more plainly, *it ſhall be Lords, I will offer, &c.* or rather, *for an Offering.* And if this hold, which is the moſt received Reading, then we may conſequently with the *Targum* render the *Lethannoth* in the 40. *Ver. to lament.* And according to this conſtruction, it is moſt evident, that the condition of the Promiſe or Vow, was to offer it for a burnt Offering to the Lord: Now a burnt Offering did neceſſarily require the Death of the thing, or *ſubject matter*

ſo

ſo offered, *Levit.* 1. in ſeverall Verſes of that Chapter; and that *Iephthah did accordingly performe this Vow, and obſerve the condition*, expreſſe termes carry it, beyond all exception, in the 39. *Verſe*, where it is ſaid, *He did with her according to his Vow.* But that which to me moſt ſtrongly confirmes this Opinion, is *Iephtha's* own Declaration (in the 35. ver.) and Profeſſion, *I have opened my mouth to the Lord, and I cannot goe backe:* which was as much as to ſay; *My Vow is irrevocable, I cannot commute it, I cannot avoyd it:* For to take away all doubts, let us remember there were two ſorts of Vowes; There was a ſingular Vow without an *Anathema*, or *Interdict*, and what was thus Vowed, might be redeemed by an apprizement, or valuation, either according to the worth of the thing vowed; or according to the ability of the Perſon vowing, as you may Reade, *Levit.* 27. 1. 2. &c. till 13. &c. And there was a more ſolemne *ſtrict Vow*, with an *Anathema*, or *Interdict*, ſeconding and attending it; and for ſuch as this, there was no Redemption, *every ſuch devoted, muſt die*, ver. 28. 29. Like our Law of *Mortmaine* in ſome *reſpects*, it cannot revert or returne to the firſt Donor or Vower upon any account: And that this Vow of *Iephtha's* was of this latter ſort, is plaine, for the words of the Vow, *Erit Jehovæ*, the forme of Devotion by *Anathema*. They who deſire the queſtion more fully canvaſſed, let him conſult *Ludovici Capelli diatrib. de vot. Iephthe.* The Obſervations now follow.

1. Hence we Learne, how farr we are to imitate theſe Patternes. The holy Scriptures holds forth the Faith of Gods People, for our imitation; yet withall, ſhewes their faults, for our caution. The holy Spirit is that faithfull witneſſe, who approves their good deeds; but will not in any wiſe juſtifie their evill: *Be ye followers therefore of them*, yet onely, *as they are followers of Chriſt Ieſus.* In the ſame Mapp you have both the Maine Sea repreſented, wherein you may ſafely Sayle: And you have the dangerous Rocks, and Shelves of Sands Delineated, that you may avoide: So the holy Writ doth decypher and approve what is exemplarily

rily good in thoſe God is pleaſed to inſtance in, *That their light might ſo ſhine before men, that they ſee their good works, &c.* That *whatſoever things are lovely, or of good report; if there be any vertue, or if any prayſe, to think on them*, Phil. 4. 8. and it ſets forth their infirmities, and prejudices, that we may learne to beware of them, that we preſume not too much on our own abilities, or on former aſſiſtances, leſt God *ſubſtract* his Grace from us, and leave us in our own hands, and then indeed we ſhall be in a ſad and miſerable condition: Therefore let us in all humility, be jealous and ſuſpitious of our hearts, *leaſt they be hardened through the deceitfulneſſe of ſinne; and conſider our ſelves*, as the Apoſtle fore-warnes, *Galat.* 6. 1. And let us thus reaſon with our ſelves, theſe though honoured with an infallible Teſtimoniall, a Teſtimoniall from Heaven for their Faith, have fallen; therefore let us feare, and walke circumſpectly, and be alwayes on our guard: *Gedeon* made an Ephah of Gold; *Sampſon* defiled himſelfe with Concubines; *Iephthah* probably Vowed raſhly, and performed it more ſinfully. If theſe fell ſo groſſely, let not us flatter our ſelves with a conceit that we cannot ſinne; but rather frequently and ſeriouſly conſider, and re-minde the Apoſtles Exhortation, *Let him that thinketh he ſtandeth, take heed leſt he fall*, 1 Cor. 10. 12.

Secondly. We may learne hence, *to pay our Vowes unto the* Lord; This Saint *Auguſtine* hath afforded us, *Habet hic error aliquam laudem fidei, quia Deum timuit, ut quod voverat redderet, &c.* If any err in the ſimplicity of his heart, fearing truely leſt he ſhould offend God, (as *Iephthah* feared to break his Vow) and provoke him, I dare not conclude him wicked; but ſhall rather with St. *Auguſtine*, pitty and pray for his innocent miſtake. God, when he declares, *that he will not be merciſull to them who offend of malitious wickedneſſe*; doth thereby intimate, that an innocens errour, and a well-meaning miſtake, may obtaine mercy; If God did not take us with our pre judiees and frailties, what would become of us? how could we eſcape? but bleſſed be our

good

good God, who will receive the weake in Faith, he commends that to us, and that shews he will doe it; he remembers that we are but flesh, and in the midst of judgement remembreth mercy towards them who sincerely feare him.

The next in the Roll, is *David*, who in his Person was an eminent and illustruous Instrument of Gods glory, and his Peoples good; and therefore had that high Prerogative granted, besides the Character of his Faith, to be a Type of Christ: And yet I conceive, that *David* is here to be understood in his Politick capacity, as he was the Chiefe King of Israel; and so under (*David*) the Apostle comprehends, and by (*David*,) understands all the whole Succession of Pious Kings and Princes, who were Nursing Fathers to Israel. By the way, I shall shortly re-minde you of one great remarkeable evidence of his Faith among many; that when he had but small subsistence for himselfe, yet he carefully, and bountifully provided for the House of God; when he was in great want, (a shame to those who in their greatfulnesse, let Gods Service sterve, and his Place of Worship decay) and straits; yet nothing must be wanting (such was his Zeale) to Gods House and Worship. You shall finde the Record, 1 *Chron.* 22. 14. *Now behold, in my trouble*: as our commonly used Translation; *in my poverty*, as the *Genevah Bible*; *in my affliction*, as Junius; *in his trouble, poverty, and affliction*, he was Zealous to promote, and advance Gods Service; He would put his Arme as farr as it could streteh, he would not draw back upon common Pleas, or pretences, and as much as he could, he would doe good to the House of the Lord.

The last expressely nominated, is *Samuel*; and as under *David*, was comprehended all holy Kings; so under *Samuel*, is contained all holy Prophets, who is supposed first to Plant and Erect that Society; and then to Rule and Governe it, from 1 *Sam.* 10. 5. & 10. And for this reason, because he

was

was the Founder, and the Rector, or President of that Colledge; Saint *Peter* reckoned the ordinary discent of the Prophets from him, saying; *Yea, and all the Prophets from* Samuel, *and those that follow after*, *Acts* 3. 24. And upon the same score, here it is said, *Samuel, and the Prophets.*

> *Catera de genere hoc (adeò sunt multa) loquacem,*
> *delassare valent* ——— *ne te moror, audi*
> *quo rem deducam.*

You have seen the men; Now see their works: as were the men, such was their strength; their strength in undertaking and performing noble Attempts and Acts; and their strength in under-going and holding out against all, not onely difficulties and dangers; but also all sorts of sufferings and losses. Their works follow them, which hath both purchased for them glory in Heaven; but also procured for them a never dying name and memory on Earth. *O how great is thy goodnesse, which thou hast layd up for them that feare thee: which thou hast wrought for them that trust in thee, before the Sonns of Men!* (Psal. 31. 19.) glory and honour enough, even to satisfie the most boundlessely ambitious spirit. But to begin with their Works, which thus followed them.

Though it cannot be verified, That every one of these mentioned Worthies did all the mighty Works which are here Related; yet it is true of all of them, that they did some one or other of these *noble Acts*; or what was equivalent for worth or excellency to them; For,

Suppose that through Faith all of them *did not subdue Kingdoms*; yet some, many of them did; as the Israelites under the Conduct of *Joshuah*, and the *Judges*, (*Iosh.* 11. 12. &c. and *Iudges* throughout) and *David*, 2 *Sam.* 8. 1. &c. reduced thirty one Kingdoms in the Land of *Canaan*, subjecting them to their Laws, and Governing them accordingly. And this was thus applicable to these present *Hebrewes*, if before the Israelites could be peaceably Possessed of *Canaan*, and setled there, they must encounter many difficulties;

culties; then, *Per varios casus, per tot discrimina rerum*; then they may conclude it to be their condition, not to be secure, that they should find no opposition in their way to Heaven; many enemies to stop them in their way, and these not sleight or contemptible; but Potent, as well as Numerous: and if *through Faith*; then not by fraud and force; the Weapons of the true Israel of God are Spirituall; and the War they manage against the rebell world, to reforme, not to ruine it, is Spirituall, and so hath the truth and denomination of an holy war, 2 *Cor.* 10. 4. for they subdued Kingdoms not by injustice, but by Righteousnesse. Thus it follows,

They wrought righteousnesse; not by unjust, unauthorized invasions of others Rights and Possessions, to which they had neither just Title, nor lawfull authority; For, *tolle justitiam, & quid sunt magna regna, nisi magna latrocinia?* as most of the *Romans* Conquests were, if ye will beleeve Saint *Augustine*; but these Conquests were for the innocent defence of themselves, and for the protection of the innocent, to preserve themselves, and rescue these from Oppression and Violence: neither were they any designes of Covetousnesse, Ambition, or desire of change; but of obedience to God, who first intitled them to those Inheritances, and then commanded them to enter, and take Possession; and this not by a pretended imaginary whisper, rather then suggestion of the spirit; but by a Publique Edict, Decree, and Voyce from Heaven.

They wrought Righteousnesse, discharged their trust in the Administration of that Authority and Power which God had put into their Hands: *Operati sunt ea quæ justitia requirit*: that is in plain English, They would doe you Justice: or, *Exercuerunt justitiam*; they Executed Justice impartially, and justly; not by any Arbitrary Power, but by Rule and Law, and that an infallible one, *being a terrour to the evill doers, and prayse of the good*, Rom. 13. 3. and so both in their Personall and Politicke capacities, *they wrought Righteousnesse*.

But there is another notion of this Attribute, [they wrought Righteouſneſſe,] *exercuerunt juſtitiam*; Juſtice in this ſenſe imports, *Mercy*, and *Almeſgiving*, and ſo takes under it all the *Acts of Charity*. Thus its taken *Pſal.* 37. 21. 25. *The wicked borroweth, and payeth not again: but the righteous ſheweth mercy, and giveth. I have been young, and now am old: yet have I not ſeen the righteous forſaken, nor his ſeed begging bread.* And *Pſal.* 112. 9. *He hath diſperſed, he hath given to the poor: his righteouſneſſe endureth for ever: his horne ſhall be exalted with honour.* And from all theſe different ſenſe, the reſult is the ſame; That is the duty of the truely faithfull, to oppoſe and oppugne whatſoever is contrary to Piety and Juſtice, and to protect and propugne what is conducing and ſubſervient thereto; No War is good, but where the Cauſe is good; No Conqueſt juſt, unleſſe the Ground be juſt; Juſtice ought to be adminiſtred juſtly, with a cleare indifferency, without reſpect of Perſons; and all Juſtice ſhould be tempered with Mercy, and executed to the ends and purpoſes of Charity: And as he that doth Righteouſneſſe, is Righteous; ſo none but he that ſuffers for Righteouſneſſe, is a Chriſtian ſufferer. It is not enough to conſecrate a Man a Martyr, to ſuffer what they doe; but to ſuffer for the Cauſe of Righteouſneſſe, that makes a Martyr, 1 *Peter* 3. 13. 14. & 4. 15. 16. this is indeed the right, the good old way to obtaine the Promiſes.

Obtained Promiſes; that's not, *Semen promiſſum*, for as yet he was not exhibited; the fulneſſe of time was not come: but *terram promiſſam*, a Type of Heaven, they had ſeizure of the Land of Canaan; and this they obtained, becauſe they wrought Righteouſneſſe, and in their way captivated all oppoſition: no comming to Heaven, but by obſerving the conditions whereon it is promiſed, ſubduing our rebellious wills, and unclean affections, and by doing righteouſneſſe, *hac itur ad ſuperos*: The way to obtaine Heaven, is to ſubdue ſin, and work Righteouſneſſe; the way is obſtructed, when theſe are not in conjunction: And thus Ju-

nius,

nium, Ex eo ſtudio, eventus ſequitur; they obtained what they ſought for, and required; becauſe they did that which God commanded and required of them, and all theſe they obtained not, *ſimul & ſemel*, at once; but occaſionally, as their reſpective exigents did require, ſome one way, ſome another, as they found them in the dayes of their Pilgrimage: for ſome of them were ſo hard put to it, that they were forced *to ſtop the mouthes of Lyons*, leſt their widened jawes ſhould devoure and encloſe them.

(*They ſtopped the mouthes of Lyons.*) Thus *Sampſon rent the Lyon roaring againſt him, as he would have rent a Kid*, Judges 14. 5, 6. Thus *David reſcued a Lambe from a Lyon, and when he aroſe* in revenge againſt him, *he caught him by his Beard, and ſmote him, and ſlew him*, 1 Sam. 17. 35. Of *Benaiah* it is ſaid, *he ſlew a Lyon in the midſt of a Pit in time of Snow*, 2 Sam. 23. 20. But moſt ſignally and obſervably, this is held forth in *Daniels* great Deliverance, *Dan.* 6. 22. 23. And this was very conſiderable and uſefull to theſe preſent *Hebrews*, and to all ſucceeding Chriſtians. God many times ſtops the fury, rage, and feirceneſſe of their moſt cruell and malitious Adverſaries, *putting hookes in their noſes, bridles in their lips, and turning them back*, Iſay 37. 29. reſtraining their violence, and fettering their fury, and chaining up their madneſſe; when they are hot upon miſcheife, he will either ſend his Angels, to ſtop them in their purſuite, or divert them; or infatuates them, ſtricking them with blindneſſe, or an Army of Vermine to encounter them; or elſe with the rod of his mouth, and the breath of his lips, he will tame and temper them, *that the Wolfe ſhall dwell with the Lambe, and the Lyon ſhall eate ſtraw with the Oxe*, Iſay 11. 6. 7. 8. And as God will be a deliverer thus from unreaſonable men, whom in theſe reſpects our Saviour calls *Wolves*, Mat. 10. 16. *David*, Lyons, preying young Lyons, *Pſal.* 57. 4. & 58. 6. Saint *Paul*, Beaſts of *Epheſus*, Doggs; ſo will our Lord Ieſus defend us againſt the roaring Lyon, the Devill, *who walks about ſeeking whom he may devoure*, 1 Peter 5. 8. This great one, who hath all

the other Lyons to prey for him, is ſo baſled with the Lyon of the Tribe of *Iudah*, that he may roare, but he cannot devoure; he may aſſault, but he cannot take, unleſſe you yeild: If you face him, he flyes; if you reſiſt, he runs; though he be a malitious, implacable enemy, he is a ſpoyled, cowed, and conquered enemy: Chriſt hath overcome him for us; and ſo he may ſhew his teeth, but he cannot bite; he may aſſault, he cannot take you, unleſſe you betray your ſelves into his hands.

But they obtained, as much as this upon another account, they (*quenched the violence of Fire,*) δύναμιν, *Vim & impetum ignis*, ſtopped the inſeparable property of fire, ſuſpended its preſent power; and which was more, gave the flames a diſtinguiſhing faculty, to conſume them who were at a diſtance from them, and to preſerve them who were caſt into them. The Hiſtory is famouſly known, *Dan.* 3. 16. 17. 24. 25. and ſo I ſhall not here adde more, but how farr it concerned theſe *Hebrews*, and the after Chriſtians; ſhortly it affords this Obſervation: That if the Children of God be expoſed to Tyranny, he will ſubdue the ſpirits of Princes, and reſtraine the feirceneſſe of men; he is the ſame God in Power, his Hand is not ſhortned; feare not therefore, if thou art his, then his promiſe is good to thee, *When thou paſſeſt through the Waters, they ſhall not overflow thee; When thou walkeſt through the fire, thou ſhalt not be burnt, neither ſhall the flames kindle upon thee*, Iſay 43. 2. Againe, know aſſuredly, That if by Mortification, and true Repentance, thou quench the fiery burning flames of ſinfull luſts, and concupiſcences; thou ſhalt eſcape the ſcorching flames of Hell fire, *the portion of the wicked*, Pſal. 11. 6. and the everlaſting burnings thereof. Theſe are the great deliverances: the leſſer they follow; but very conſiderable ones too. For it follows,

(*They eſcaped the edge of the Sword,*) the Deſtroying Bloody Sword paſſing through a Land. This may be exemplified in ſeverall inſtances: *David* fenced off the ſtroke of *Sauls* Sword, 1 *Sam.* 26. *Elijah* the Sword of *Ahab*,

1 *Kings*

1 *Kings* 19. *Eliſha* the whole ſtrength of the King of *Syriahs* Army, 2 *Kings* 6. But when they could not eſcape thus; then they proved Valiant, and Victorious, for ſo well were they exerciſed and experienced, that as it is expreſſed ſoon after,

[*They waxed valiant in fight, and turned to flight the Armies of Aliens,*) *Neq; comitata & legionibus ſuccincti communem cum multis Victoriam, ſed nuda virtute animi ſingularem de perfidis retulerunt triumphum,* Ambroſe *lib.* 1. *Off. cap.* 35. Not by multitudes and numbers, but by cleare reſolution and gallantry: Both which are evidenced in *Ioſhua*, *Gideon*, and the ſucceeding Judges; In *David*, *Aſa*, *Iehoſaphat*, Kings of Iudah, 1 *Sam.* 14. 2 *Chron.* 14. 12. 13. & 20. 24. If God ariſe, the moſt terrible preparations, deepeſt policies, and beſt furniſhed ſtrength proves invalid, *Pſal.* 68. 1. *Iſay* 8. 9. 10. But here is one Deliverance more, which though we have over-leapt, yet we muſt not paſſe by it, for its the ground of all the fore-going; And that is this:

[*Out of weakneſſe were made ſtrong.*) Some indeed Expound it, Of bodily frailties, and infirmities, they have recovered from dangerous and tormenting diſeaſes; whereof *Hezekiah* is a ſtrong proofe, *Iſay* 38. *Convaluit de infirmitate*; A deadly diſtemper had ſeized on him, and nothing but Faith, and the Prayer of Faith prevailed for his recovery; this ſaves the ſick, *Iames* 5. 15. *Mat.* 8. 13. But I conceive it may juſtly be underſtood of all kind of deſperate ſtraites, difficulties, and hazards, when they were at a loſſe, not knowing which way to turne; Faith findes them a way, directed and eſtabliſhed them. So *Iunius* enclines, and therefore (becauſe ſo the word is uſed, *Rom.* 4. 20.) reads thus the words, *In rebus infirmiſſimis divinitus fuerunt confirmati*: When all was thought to be gone, and the buſineſſe done, Faith fayled them not, but ſupplyed them with hope, reſolution, and courage. And ſo Saint *Chryſoſtome* refers this to the reduction of the *Iewes* out of the Babiloniſh Captivity, which was, when their caſe was deſperate,

if

if we look onely at their then condition, their ſtate and juncture of affaires, which the Church alſo Celebrated accordingly, and acknowledged, *Pſal.* 126. 1. *When the Lord turned againe the Captivity of* Zion *: we were like them that Dreame.* And ſo *Theophilect in loc.* applying hereunto *Ezekiels Viſion of the Dead Bones,* Ezek. 37. 1. 2. &c. But,

Laſtly, The laſt Enemy, *Death,* is yet to be deſtroyed; And this alſo Faith hath done, and that not by the Faith of the ſtronger party, but of the weaker Veſſell: For it thus lyes,

[*Women received their dead, rayſed to life againe:*] weak women, ſtrong in Faith, obtained great favours; witneſſe the widow of *Sarephath,* or *Sarepta,* 1 Kings 17. 22. Luke 4. 26. for although this high favour might ſeem to be the immediate effect of *Elijahs* Prayer, and this vertue to proceed from his Devotion; yet the widows Faith acted her part, and concurred in the production of this effect: And herein her Faith was evident, that it obliged her with her ſmall ſtock and pittance, to ſupply the Prophets preſent neceſſity, being aſſured that God, even in that Famine, would releive her, and recompence her Charity: So that her Faith was the *Cauſa protatarctica,* the externall moving, and primitively provoking Cauſe, that which both moved *Elijah* to entereede, and enclined God to be more favourable to his Petition; even becauſe ſhe through her Faith working by love, was *ſubjectum capax,* a proper ſubject to receive ſuch a mercy. And this alſo is ſeconded and confirmed by the *Shunamites* Son twice received; Once when life was given him, 2 *Kings* 4. 17. And then again when reſtored to her, in the 36. 37. *Verſes,* after Death; her Charitable Devotion, iſſuing from Faith, obtained this double Conceſſion: This the Pſalmiſt declareth, *Pſal.* 116. 8. *For thou haſt delivered my Soule from Death, mine Eyes from teares, and my Feet from falling.* And Saint *Paul* experimented, 2 *Cor.* 1. 9. 10. *But we had the ſentence of Death in our ſelves, that we ſhould not truſt in our ſelves, but in God which rayſeth the*

the Dead. Who delivered us from ſo great a Death, and doth deliver: In whom we truſt that he will yet deliver us.

But *good Works* have uſually the fate to be miſ-interpreted, good men to be ſlandered, and a good cauſe to be perſecuted, and hated. *Becauſe I follow that which good is* (ſaith David) *therefore evill men purſue me with deadly hatred.* And the Apoſtle fully ſatisfies us herein, in that poſitive definition, or Aphoriſme, *They that will live godly in Chriſt Jeſus, muſt ſuffer perſecution*; that is, *from abſurd, and unreaſonable men.* The world hated Chriſt, and hated all his; it perſecuted them, and ſtill perſecutes them: *In the World ye ſhall have tribulation*, was our Saviours prediction to his Diſciples; not as they are ſingle Perſons, but as Diſciples: And hereupon it follows, That eminent Profeſſors, are eminent Sufferers, famous as well for their Paſſive, as Active Obedience; and Recorded as well as made glorious by their patience and perſeverance in their moſt ſhamefull and painfull executions.

Q. *But who were theſe* (others?) *Were they diſtinct Perſons from the former mentioned Worthies, or the ſame?*

A. Indeed many conceive thoſe (*others*) to relate to the ſeverall Prophets ſucceeding *Samuel*, who was before nominated; and particularly inſtance in *Micaiah*, 1 Kings 22. 25. 26. 27. who was ſmitten by the falſe Prophet *Zedekiah*, and after impriſoned by *Ahabs* order unto *Amen* the Governour of the City. And in *Ieremiah*, who for the ſame imaginary Malignancy, ſuffered the like puniſhment for the latter part of it, *Ier.* 38. 6. And in *Zachariah*, 2 *Chron.* 24. 21. And in *Iſaiah*, whom the *Jews* report to have been ſawne aſunder, or in pieces, by expreſſe order from *Manaſſes*; And thoſe who are ſaid here *to have wandred, &c.* are upon this way ſuppoſed to be *David*, who is ſaid *to be hunted by* Saul *as a Partridge in the Mountaines*, 1 Sam. 26. 20. And *Elijah*, who upon *Jezebels* threatning, *fled to Beer-ſheba*, 1 Kings 19. 3. And of thoſe Prophets which *Obediah* concealed, 1 *Kings* 18. 3.

Yet with ſome other Interpreters, I rather believe, That the

the Apoſtle was more methodicall in his Induction, then thus to goe back and forth, off and on; And theſe Reaſons ſeems thus to perſwade me.

1. The Apoſtle had formerly ſpoken of *David, Samuel, and the Prophets*; and after the mention of them, this Relative Particle [*others*] follows; ſo that this [*others*] ſeems neceſſarily to be others from them premiſed.

2. The Apoſtle ayming in this induction to bring down the ſeries of the faithfull till the preſent Age, muſt neceſſarily in this his induction, and deductions thence, ſtill deſcend from the firſt times pitched on, then the ſucceeding, till the preſent be taken in; which courſe is both agreeable to an induction as ſuch, and to this ſcope and concluſion from it. Thus it is apparent, he begins at *Abel*, and ſo paſſeth to *Enoch*, his Succeſſor in the Faith; So to *Noah*, *Abraham*, the *Patriarkes*, the *Judges*, the *Kings*, and *Prophets*; and ſo downwards ſtill to the following Generations, which was the time of the *Maccabees*, they ſucceeding the *Prophets* and *Kings*; and ſo I think that theſe miſeries ſet down here, relate unto theſe Perſecutions which the *Iewes* after their return endured under *Antiochus Epiphanes*, one of the Succeſſors of *Alexander* the Great in *Syria*, about two hundred years before the comming of the *Meſſiah* in the Fleſh. The Records of whoſe miſchievous deſignes and horrid cruelties, are reſerved in the Books of the *Maccabees*; which becauſe they have fallen under ſuſpition, cenſures, and ſeverities, I ſhall by the way (and the digreſſion may perhaps be uſefull) adde ſomething in reference to thoſe Writings. And firſt I ſhall ſuppoſe, and grant, That they are not any part of the Writings of *Moſes*, and *Prophets*, commended to us in the *New Teſtament* as the Oracles of God, and Dictates of his Spirit. And ſecondly, That the *Iewes* had not any ſuch eſteem of them, and therefore never received them into their Canon of Holy Writ. But then in the next place, it is moſt certain, That they have been, and ſtill are generally reputed, and taken for an Hiſtory which may be very uſefull in the Church of God,

God, though not for the confirmation of any Article of Faith, or deciſeion of any controverſie in Points of Religion; yet for the edification of the Church, to bring down the Church Story after the Writings of the Prophets, till Chriſt and his Apoſtles lived: And therefore the Church of God hath judged them worthy to be incerted in our Bibles, and annexed to the Books of the Prophets, as a confirmation, and continuation of the Hiſtoricall part of the Old Teſtament, to acquaint us with the State of the Affaires of the Church then, and at Chriſts comming: And yet to prevent miſtakes, have noted them with the marke of *Apocrypha*, and by that Character hath excluded out of the number of Canonicall Books. But

3. Theſe times ſeem rather to be intended by the Apoſtle, becauſe even to that very time of his Writing, theſe Hebrews had a continued freſh remembrance of the cruell miſeries, the *Jews* ſuffered under that *Antiochus*.

Laſtly. There is a very great and perfect reſemblance in the puniſhments inflicted by that Tyrant, with thoſe here ſpecified, which will the better appeare by taking a cleare and diſtinct Cogniſance, and ſurvey of them; firſt in Generall; then in Particular.

1. The Perſecution was for Religion, as was pretended; it was Death for the *Iewes* to obſerve the Law of God; it was Death not to conforme to this Tyrants Idol-ſervice, 1 *Maccab.* 1. and all theſe Perſecutions are uſually hot and violent, becauſe men thinke they doe God good ſervice, when they manage with fury the Devills cauſe; and then the higheſt and ſevereſt Puniſhments which malice can invent or fancy, are but the innocent executions of juſtice; and ſuch were theſe Puniſhments of all ſorts which have been diſcovered; for here is mention *of tormentes, contumelies, impriſonments, exiles, death it ſelfe*, and ſeverall ſorts of diſhonorable cruell deaths. For,

2. Here we finde *that ſome were tortured*, (ἐτυμπανίσθησαν,) that's beaten with Clubbs, or baſtinadoed till they died; as we Reade of the good old man, *Eleazar*, for the indeed

good old cauſe, Gods Religion and Lawes, 2 *Maccabes* 6. 28. 29. 30. the puniſhment was to binde the miſerable Patients to a great Logg of Wood or Timber, made (as I ſuppoſe) moſt like a Ships windleſſe, and for ſuch an uſe, and there diſtend and racke them; and when they were thus diſtended to a certaine, and to the height, every part was ſenſible of the Racke and Strappadoe; then they were beaten with Cudgells till they dyed. Yet being thus tortured, it is further reported of them, (*that they accepted not deliverance.*) *That they, &c.* They ſleighted thoſe overtures and conditions of diſmiſſion and liberty which were tendered them, depending on Gods Promiſes for eternall life, not daring to hazard Eternity for a miſerable temporall ſubſiſtence, and being very willing to loſe their life to ſave it. [Others] *had tryalls of cruell mockings and ſcourgings*; nothing was overſeen or omitted to render them odious and miſerable; ſome will take a mocke who will not endure a ſtroake; others a ſtroake, who yet will not abide a mocke; theſe tormentors therefore to make ſure work, tryeth them both wayes, if the one fayle to provoke and diſtreſſe them, the other will prove, and they are called, *cruell mockings*, becauſe nothing more piercing or preſſing to a free and generous ſpirit; for they are uſually an affliction upon an affliction; it is to overloade the oppreſſed, and to kill the wounded. Hence *Iſhmaels* mocking of *Iſaac*, (*Gen.* 21. 9.) is expreſſed *Perſecution*, Galat. 4. 29. *David* eſteemed a *reproach, an oppreſſion, a killing oppreſſion, as with a Sword in his bones*, Pſal. 42. 9. 10. And his great complaint (*Pſal.* 44. 13. 14 & *Pſal.* 79. 4.) was, *That he was a reproach, a ſcorne, and deriſion, to be a by-word, and ſhaking of the Head among the People.* And the uttering and ſpeaking hard things, is ſtiled, *breaking his people in pieces*, Pſal. 94. 4. 5. But if there be not cruelty enough in *mockings*, there is ſmart and ſhame too, *ignominy*, ſufficient in ſcourgings; a puniſhment proper onely to the baſer and more contemptible ſort of Offenders. (Others) againe, *had tryall of Bonds and Impriſonment*; that is, cruell Impriſonments;

ments; not barely confinements or reſtraints; not onely cloſe Impriſonment, but like *Joſephs, their feet were hurt with fetters, they were laid in Iron*, Pſal. 105. 18. (*They were ſtoned, they were ſawne aſunder.*) You ſhall finde the barbarous execution of theſe, 2 *Maccabes* 7. throughout. (*They were tempted.*) This finds ſome variation; for *tempting* ſometimes imports the moſt cutting piercing griefes and anguiſhes, ſuch as not onely carry with them great pain, but a quicke and ſubtle apprehenſion alſo of that pain and ſorrow; therefore great ſorrows, or rather, the ſharpe ſenſe and feeling of them, is abſtractedly called *temptations*, Heb. 2. 18. *He ſuffered being tempted*, that is, he ſadly and paſſionately reſented. So *Heb.* 4. 15. *He was tempted*, that is, as is evident from the precedent terme of oppoſition noted by συμπαθῆσαι, he was touched, touched to the quick, deeply with the feeling of our infirmities; and then, according to this notation of the Word, the ſenſe is, They had ſuch a ſharpe ſenſe of their ſad condition, that as Chriſt, ſo their ſoules were ſorrowfull, exceeding ſorrowfull, even unto Death. Sometimes it ſignifies, gaining and winning flatteries and ſeducements with faire words, and large promiſes. Thus the Devill tempts; and ſo he tempted Chriſt, by giving him in overture the Publique Faith of his Kingdome, *Matthew* 4. 9. and then thus they were tempted; this Tyrant *Antiochus*, beſides his menaces, torments, and arts of violence, endeavoured by flattering perſwaſions and propoſalls, to ſeduce them to a deſertion of, and defection from their Laws and Religion; a method which proves very ſucceſſefull, and never miſſeth, when directed to worldly, meane, and vulgar tempers: Tell them but of great Eſtates and Revenues for their revolt, &c. then *per ſaxa, per ignes*; every obſtacle ſhall be removed; and then too as *Lelius* in the Poët, they are fit for any enterprize; *Pectore ſi fratris, &c. Luc. Pharſ. lib.* 1. And this way was attempted by *Antiochus* his Executioners with that good old *Iew*, and their old acquaintance, *Eleazar*, 2 *Maccabes* 6. 22. 23. and this fraud *Antiochus* himſelfe practiſed

upon the ſeventh Brother, 2 *Maccabes* 7. 24. promiſing him both honour and profit, both tempting baits; and this acception of the Word, I take to be moſt proper. Yet by the way, let me give you notice of two conjectures of this word by two eminent Modernes, *Calvin*, and *Junius*; the former, he ſuppoſeth this Word to be ſuperfluous added to the former from their ſimilitudes, and ſound, by ſome unskilfull Reader, who miſtook the Word, (as ſuch miſtakes are ordinary) ἐπρίσθησαν, for ἐπειράσθησαν; and ſo in proceſſe of time, both crept into the Text; and he tells us, *Eraſmus* alſo did thus conceive: For the latter, whom *Piſcator* alſo approveth, he thinketh the Word ſhould be ἐπυράσθησαν, for ἐπεγράσθησαν, they were burned, a peculiar and diſtinct kind of Death from the former mentioned; And this ſeems more probable then the former. But I ſhall adde nothing but this, that *Bernardus non vidit omnia*; and that either this latter Criticall mutation of the Word by *Junius*; or the latter Notation of the Word in the ſenſe delivered, ſeems to be the cleareſt Interpretation thereof.

But now, if neither mockeries, nor miſeries; torments, nor temptations; frownes nor favours will prevaile to ſeduce, or affright them from their duty. Then

[*They were ſlaine with the Sword*;] Decollation, or beheading was then in uſe; and it was eryme enough to be either good, or great; that was the puniſhment of them that remained. Yet others took another courſe: For,

[*They wandered about in Sheep ſkins, and Goat ſkins, being deſtitute, afflicted, tormented,*] or puniſhed for vagrants, becauſe deſtitute, out-lawed, having no Law, or Ruler to protect them. They then that eſcaped the ſeverity of the Sword, were Exiled, and forced to fly, as excepted Perſons; ſome of them perhaps in an holy jealouſie of themſelves, ſuſpecting their ſtrength was not ſufficient, either to hold out againſt the Tyrants rage, or to reſiſt their Friends and Countries temptations, and ſo fearing leſt their infirmities might betray them to an unworthy complyance. Others in true Chriſtian policy, endeavouring to preſerve themſelves

ſelves from this ſtorme, and to reſerve themſelves till God ſhall be pleaſed to cauſe a great calme; in the meane time to be Fugitives, and endure all the inconveniences thereto ſubſequent; And this was the condition of thoſe *Maccabees*, or *Chaſchmauneans*, who either hid themſelves (as in the 38. *verſe*) in holes; or elſe took themſelves to the wide (but mercileſſe hard) World; as you may finde 1 *Maccabees* 1. 53: for their words imports, they fled to any place of ſuccour, as Beaſts of the Game hotly purſued. Certainly, it is not onely lawfull to fly in time of Perſecution; but if the flying be Chriſtian, upon ſuch prementioned motives, it will paſſe for a lower kind of Martyrdom; Otherwiſe Chriſt would never have permitted it, much leſſe preſcribed it to his Diſciples. Both Ancient and Moderne Authors have fully writ of this: Among the Antient, *Tertullian*, and *Cyprian*: Of the Moderne, *Abbot* hath Writ a particular Tract.

By the way, let us before we proceed, pauſe and breath, and from the whole, let us ſee and obſerve the qualities and conditions of wicked men; The ſtate and condition of holy Perſons. The wicked perſecute the godly with deadly hatred, and 'its often their lot to fall into the ſnares, and to be under their Rod: Therefore the unworthy world hateth, and that cauſeleſſely too, them of whom the world was not worthy; the Heires of Heaven, Pilgrims on Earth, that's their beſt condition, often it is worſe with them: they are fugitives, deſigned Aſſociates for Saints, and Angels, and Chriſt, are preſent companions with Owles and Foxes, in Deſerts and Cavarns; thoſe for whom Chriſt dyed, are in this life *deſtitute, &c.* who have an Eſtate of Glory; have no Portion, nor manſion in the Earth; the Children of Light fly here to diſmall and dark receſſes; and they who have put on the Lord Jeſus Chriſt, and are cloathed with the Garments of Salvation, are neceſſitated now to be covered with the un-dreſſed Skins of Beaſts; And yet here let us not take a ſuperficiall ſurvey of this their condition, and paſſe a ſuddain cenſure of them, and

it;

it ; but rather let us remember and conſider what the Spirit ſaith and determineth concerning them, and that is high and Honourable, [*Of whom the World was not worthy,*] they are too good to be well thought on, or well uſed, by a bad World, though worthy for an unworthy World ; worthy the teſtimoniall and approbation of the all-glorious, and gracious God ; the Worlds fugitives, are his favourites ; its loathing, Gods love ; its ſcorne, Gods delight ; whom it brands, God obſerves ; whom it condemnes, he honours, and therefore here beſtowes a note of honour worthy of our ſtrict obſervation ; *the World was not worthy of them :* The World ſaith, *Away with ſuch fellowes from the Earth, it is not fit they ſhould live,* Acts 22. 22. And that is the cenſure of the World, 1 *Cor.* 4. 9. *For I thinke that God hath ſet forth us the Apoſtles laſt, as it were appointed unto Death. For we are made a ſpectacle unto the World, and to Angels, and to Men.* But God otherwiſe orders the caſe ; if they ſuffer, in all their afflictions, he is afflicted ; if they Fly, he is preſent with them : *Solus non eſt, cui Chriſtus in fuga Comes : Cyprian lib.* 4. *Epiſt.* 6. if they be hence removed, it is to preſer them to Heaven ; or rather they were unworthy their company, and the advantages might be received thereby, and therefore taken away from them. As thoſe, *who received not the Diſciples,* they were to depart from them as unworthy perſons, leſt they ſhould participate of any comfort or benefit from them, *Matth.* 10. 13. 14. And as *Paul* and *Barnabas turned to the Gentiles,* becauſe the Jewes demeaned themſelves unworthily, *Acts* 13. 46. they were not worthy of *Paul* and *Barnabas,* in the judgement of the Holy Spirit.

The reſult of what hath been thus largely deduced and explained, is to diſcover unto us the ſignall conqueſts of Faith : A *Beleever* is alwayes *Victorious,* whether he Conquer by Proweſſe, or by Patience. If Faith teach not his Hand to fight, yet it will teach his Body to ſuffer ; it either *acts* wonderfully, or endures nobly : And there is as much gallantry, nay truely more, becauſe greater magnanimity

nimity in cheerfull undergoing of hardneſſe, then involuntary undertaking: For undertakers (and very forward ones too) many times faint and flag, and give over; whereas a ſufferer ſhews his reſolution, and clears all ſuſpition of falſhood, or inconſtancy to his undertaking. Indeed, a true *Beleever* is the ſame in every contingency and ſtate of affaire, and is equally reſolved and diſpoſed, both for proſperity and adverſity; and when moſt *aſſiſted*, his Faith is moſt glorious, for then it appears in thoſe eminent Graces of humility, meekneſſe, reſignation, &c. which otherwiſe perhaps had been obſcured. And ſo it is of very faithfullneſſe, that God ſuffereth the faithfull to ſuffer, *even that the tryall of their Faith might be much more precious then Gold, though tryed with fire*, 1 Peter 1. 7. The Devill, and the World oppoſeth to them the Paſſengers Argument to Chriſt on the Croſſe, *If thou be the Son of God, come downe from the Croſſe, &c.* (Mat. 27. 40.) And is it not a notable reply to anſwer with Chriſt in Prayer by Faith: *Father, if it be poſſible, let this Cup paſſe from me: yet not my will, but thine be done?* It was a weakneſſe in *Gideon* to argue thus with the Angel; *If the Lord be with us, why then is all this befallen us?* Judges 6. 13. A ſtrange reaſoning to a conſidering man, to conclude, God doth not love, becauſe the World hates; this certainly is an infirmity in Faith; and *David* acknowledgeth ſo much, though withall, he acknowledgeth himſelfe to have been overtaken with it, and ſo continued, *until he went into the Houſe of God*, and diligently enquired after the wayes of Gods Providence; and there he found (though the depth of his judgements are unſearchable, and his wayes paſt finding out) what was obvious and legible, That no ſucceſſe, or proſperity of the wicked, hath power enough to make them happy, or entitle them to Gods favour; no adverſity or croſſe emergent can make (without any ſullen Stoicifme) a godly man miſerable; *Pſal.* 73. *Becauſe* (and his Reaſons are ſtrong) *the wicked man in his beſt eſtate hath no hold, but what will fayle him, when he moſt needs*, and need he muſt:

but

but the Godly hath a ſtrong hold, which as long as he is godly will be a *Sanctuary and Protection* to him, his dependance and hope in God, who never fayleth them who truſt in him. Saint *Paul* gives us an experiment of this truth, *That God loves, when he chaſteneth; for we are* (ſaith he, 2 *Cor.* 4. 8. 9.) *perplexed*, (that may very well be, and frequently it is ſo, becauſe of impendent, or incumbent ſadneſſes and diſaſters,) *but not in diſpaire*; for we live by Faith, and our hope is an anker of the ſoule, both ſure and ſtedfaſt: *Perſecuted we may be*, we muſt be; *(Ye ſhall have tribulation*, ſaith Chriſt, *Iohn* 16. 33. *Shall ſuffer Perſecution*, 2 Tim. 3. 12.) *forſaken ye cannot be*; *For what can ſeparate us from the love of God in Chriſt?* Romans 8. 39. *Caſt downe* (humbled a little) *but not deſtroyed*; not caſt off, or rejected; and this condition is ſo farr from being miſerable, that it is honourable and comfortable: The former is expreſſed in the 10. 11. 14. *Verſes.* The latter in the 16. 17. 18. *Verſes.* Nay, an Ancient goes yet higher; *Quanto quis ſeverius patitur, tanto melius coronabitur*: the greater their croſſes, the more glorious ſhall be their crownes; the more their croſſes, the more their crownes. And agreeably to this, the Schoolemen have aſſigned and aſſured to the Martyrs, the largeſt ſhare and meaſure in the accidentalls of Eternall bliſſe, what is over and above the eſſentialls belonging to them, *Aquinas Suppl. per* 3. *qu.* 96. *art.* 12. How true this ſuppoſition is, that there are ſuch accidentalls of beatitude, and that they are belonging to Martyrs, I define not: yet I beleeve this to be among the *Piè Credenda.* But this I am ſure of is an infallible Divine Truth, That whether God chaſtiſe his Children with Rods, (as he doth every Son,) or cheriſh them with externall additions, whether they be in adverſity, or proſperity, he is equally a Father to them in both eſtates, and equally a Father of mercies *(Hebr.* 12. 5. *&c.)* to them: And as in all, ſo chiefly in theſe diſpenſations, he hath ends and purpoſes of Infinite Wiſedome and Goodneſſe; and God is pleaſed by theſe unpleaſant Providences, to manifeſt his

own

own glorious Attributes, and his ſervant eminent Graces: So they prove excellent Methods to ſet forth Gods glory, and ſet forward mans ſalvation; for hereby God makes known his infinite Power and Wiſedome, by bringing light out of darkneſſe, good out of evill, extracting Cordialls and Reſtoratives out of Poyſon, curing deſperate diſtempers by corrections; his infinite goodneſſe, ſuffering *the Buſh to burne, but not to waſt and conſume*; the Body to ſmart, but the Soule to joy; the Body to be weak, but the Spirit ſtrong in the Lord, and in the power of his might ſuſtaining their infirmities, and ſupporting in their greateſt ſadneſſes, even to a Miracle; *Ut intelligeritis, neminem eſſe, qui aut ſine ratione velit pœnam ſubire, aut tormenta ſine Deo poſſit ſuſtinere*, ſaith *Minutius Felix, Oct.* None would ſuffer thoſe torments Chriſtians did, unleſſe they had good grounds for it; neither indeed could any ſuffer them, unleſſe he had a good God, an Almighty Father to hold him up, and ſuccour him: And yet, as the ſame Ancient; *Quod corporis vitia ſentimus, & patimur, non eſt pœna militiæ eſt*: Their ſufferings are not truely puniſhments, they are exercíſes and conqueſts over the World, the malice of men, and corruptions and rebellions of luſt and nature. But beſides this, The patient ſubmiſſion, and reſignation of Gods ſervants under the Croſſe, diſcovering Graces, which otherwiſe would be concealed and unknown. Had not *Job* conteſted with, and baffled the Devills policy and pretences by his dependance on God, in the greateſt miſeries the Devill could invent, or inflict, his Faith and ſincerity, had been either under ſuſpition, or under a Cloud; his conſtancy and adhærence to God in thoſe great *conflicts and tryalls*, both cleared and experimented his innocency; for in ſuch exigents, the caſe is cleared, That God is beleeved, loved, and obeyed in and for himſelfe, without any mercinary ſervile reſpects, Chriſt is followed for his Doctrine, not his Loaves: The innocent ſufferer, that endures for Gods ſake all the evills of the World, cannot be ſuſpected to drive a ſecular deſigne; it is evident, he ſeeks for Heaven, and the enduring

ſubſtance in that continuing City; Times of ſuffering, times of tryall, then we are Chriſts probationers, whether we be fit to be admitted into the ſociety and number of his Diſciples; then Chriſts Souldiers; and whether we be fit to be liſted into the Roll, and taken into their company, will certainly appear; Then the King of Heaven may behold his faithfull ones hazarding their lives and fortunes in his ſervice, and for his honour; and his pretenders, ſitting downe, deſerting, or complying with his Enemies; then he diſcerneth his people, from Rebells, and newtralls. *Ingenium ſingulorum periculis penſitat*, as the ſame Antient; He finds their love and fidelity, or their falſhood and hypocriſie; then he underſtands them, whether obedient to Authority, or refractory; whether a willing people, or preſſed Hirelings: and thus they grow famous for their fidelity; their ſufferings, their tryalls, and all at laſt ſhall be rewarded. Yet here, for the moſt part, the Croſſes exceed the Crownes, the proofes the rewards: Witneſſe the Jewiſh Church of God, long oppreſſed in Egypt; and though after its removall, it was through many difficult paſſages, and by ſharpe encounters at laſt, ſeated in Canaan; yet even after this ſeeming ſettlement, it had its Viciſſitudes, the changes and mutations of Affaires, and then againe carried into Captivity: and yet, after its Redemption, it was in a various ſtate, till the Chriſtian Church was formed by Chriſt, and his Apoſtles: And even this, upon the firſt Modell, was hotly aſſaulted with Perſecution: This Church no ſooner gained breath from under one, but ſhe ſobbed and ſighed under another; *Nero*, *Domitian*, *&c.* glutting, and ſurfetting with Chriſtian Blood, and making triumphs in their Murders, *Paul. Oroſ. lib.* 7. Indeed, ſhe had reſt and peace for a good ſpace after *Diocleſian*, under Chriſtian Emperors: But then Heretieks ſprung up, and infected her, and ſhe lay diſtreſſed under the juriſdiction of *Arrian* Officers, and the invaſion of *Hunns*, *&c.* See *Salvian de gubernatione Dei*, not as if God had in any of theſe exigents neglected his little Flocke; but as *Minutius* well obſerves,

ſerves; *Nobis Deus nec non poteſt ſubvenire, nec deficit, cum ſit & omnium rector, & amator ſuorum:* but becauſe he will ſhew his Authority in Governing the World, and his love in ſearching his Church: Or as the excellent *Mornay* expreſſeth it, *Mala bonis, bona; Malis bona, mala:* Good things, or thoſe rather which we commonly call ſo, are evill to evill men, becauſe they abuſe them; their ſtrength by intemperance, their power by oppreſſion, their Eſtates by luxury, and they have their reward, their Portion. Evills of the World, or thoſe which are ſo reputed, are good things to good Men, becauſe every thing to them worketh for the beſt, God hath deſigned them for Cures unto them, and hath aſſigned a reward of thoſe, eternall life to thoſe are cured and corrected by them. It would be endleſſe to Gleane up what the Labourers in Gods Harveſt have left to our Hands, both Antient and Moderne, eſpecially the Antients in their Apologies. I ſhall onely take ſome remaines from one of them, as I finde them gathered, and give you a taſt of them; They are ſix Concluſions which Saint *Auguſtine* hath layd down from his own, and his Predeceſſors Obſervations of the Divine Providence, in his promiſcuous diſpenſation of outward things. You may finde them, in 1. *lib. de Civitate Dei, cap.* 8. 9. Whereof the firſt is,

1. *Patientia Dei ad panitentiam invitat malos:* The Patience and forbearance of God towards ſinners, is to move them to Repentance; and ſometimes, ſaith he, *it proves ſo*, though if this method take not, they then *heape up wrath againſt the day of wrath, and revelation of the righteous judgement of God, Who will render to every man according to his deeds*, Rom. 2. 5. &c. And on the other ſide, *Flagellum Domini, ad patientiam erudit bonos:* His Rods to the godly, are corrections and inſtructions; God diſciplines and tutors them to patience, meekneſſe, reſignedneſſe, &c. making even to kiſſe the Rod: *Pſal.* 119. 71. *It is good for me that I have been afflicted: that I might learne thy Statutes.* And *Pſalme* 94. 12. *Bleſſed is the man whom thou*

chaſteneſt, O Lord: and teacheſt him out of thy Law.

2. *Placuit Divinæ Providentiæ, &c.* God hath provided future good things for the godly, *Luke* 12. 32. which the wicked ſhall not be capable of: And he hath prepared future evills for the wicked, which ſhall not touch the godly, *Luke* 16. 25. &c.

3. *Iſta vero temporalia, &c.* God diſpoſeth of his temporalls in common, and promiſcuouſly, *Eccleſ.* 9. 2. *All things come alike to all: there is one event to the righteous, and to the wicked, to the good, and to the cleane, and to the uncleane; to him that ſacrificeth, and to him that ſacrificeth not: as is the good, ſo is the ſinner; and he that ſweareth, as he that feareth an Oath.* ver. 11. *I returned, and ſaw under the Sun, that the race is not to the ſwift, nor the battell to the ſtrong, neither yet bread to the wiſe, nor yet riches to men of underſtanding, nor yet favour to men of ſkill, but time and chance happeneth to them all.* Mat. 5. 45. *For he maketh his Sun to riſe on the evill and on the good, and ſendeth raine on the juſt, and on the unjuſt.* So that by them we cannot underſtand whom God doth favour, or hate: Yet by them this we ought to learne; *Ut nec bona cupidius appetantur*; That thoſe goods, or rather ſhaddowes of good, ſhould not be too ſollicitouſly, or paſſionately coveted or affected, whereof the moſt wicked are joynt-Tenants, and many times Principall Poſſeſſors; *Et nec mala turpiter evitentur*; neither ſhould evills, or rather ſhewes of evills, be baſely and meanly declined, which God hath often ſhared out for the lot of the Righteous.

4. *Oſtendit tamen Deus ſæpe, &c.* God in theſe diſtributions, gives the World notice of his glorious Attributes; For, *Si omne peccatum, &c.* If he ſhould puniſh every ſinne with a notorious, palpable, publicke judgement, that one might ſee the crime by the judgement, *Nihil ultimo, &c.* men would never thinke of a future Account, nor of a Day of Judgement; but would verily think, as ſome have thought, *the Reſurrection paſt already, ſo that day of judgement.* And if the reward of Righteouſneſſe lay here, we

ſhould

ſhould not fancy another ſtate. And then the Apoſtle concludes, *We were miſerable*, 1 Cor. 15. But again on the other ſide, *Si nullum peccatum, &c.* If ſometimes the Puniſhment were not as open as the Fault, men might diſpute and cavill with Gods Providence.

5. *Si Deus ſecundas res, &c.* If God give not to ſome of his Suitors a full and liberall ſhare of Earthly things, men would doubt whether he were the Donor and Benefactor of them, and ſuppoſe them the gettings of their wit and policy, their labour and induſtry, and ſacrifice to their own nets: *Et ſi omnibus eas petentibus*; and if he ſhould gratifie every Petitioner in the ſame kind, then men would conclude; Religion were onely a politick Engine to gaine by, as the Devill argued againſt *Job*, *Doth* Job *ſerve God for nought?* ſo carnall minds would reaſon; They had reaſon to ſerve God, who is ſo ready at every turn to ſerve them; *Nec non pios, &c. ſed cupides, & avaros facere*; This indeed were to make men not godly, but Mammoniſts; not holy, but worldly.

6. *Manet diſſimilitudo paſſorum, etiam in ſimilitudine paſſionum*; The ſeverall demeanors of the ſufferers, makes a clear difference betwixt the righteous and the wicked, *Mal.* 3. 18. So the wicked fret, murmure, (*Pſal.* 59. 15.) and repine; and ſometimes fall into open blaſphemy; ſometimes into ſecret hatred of God; inſtances enough of this kind: The Righteous humbleth himſelfe, betaketh himſelfe to Prayer and Prayſes; and conſiders, that he is puniſhed far leſſe then he deſerved; examines himſelfe, how the caſe ſtands betwixt God and his ſoule, and he looketh unto the Hand that ſmites him, and takes his Croſſe kindly, either as a correction, becauſe he hath ſinned; or as a caveat, not to ſin; or as a tryall of his Faith: And ſo, *Super totam materiam*, that Father reſolves; that though good and evill be common both to the good and evill; yet both are not alike affected with them in themſelves, nor reſpected by God in them. A Righteous Perſon is neither puffed up with proſperity, nor abaſed with adverſity. An evill man,

is

is inſolent, and cruell; in an high condition, is mad; or deſperate in a low Eſtate. The evills which the good ſuffers, alwayes betters, and reformes him: An evill man, *Felicitate corrumpitur*; is firſt corrupted, then poyſoned with good things, *Prov.* 1. 32. impunity is the ſaddeſt puniſhment; and Gods wrath is at the height, when he will not *afflict againe, when he will ſtrike no more*, Iſay 1. 5. *Maxima eſt ira, cum Deus non iraſcitur*, ſaith Saint *Hierom*; For then God leaves him to himſelfe, uſeth no further methods to reclaime him, and then, he and his ſin thrives, till judgement be executed againſt them. Indeed this Father ſhewes in the foure next following Chapters, particular inſtances of Gods Wiſedom, Juſtice, Power, and Goodneſſe, in permitting the Righteous to be troubled, and the great advantages they may receive thereby. But I ſhall onely propoſe to your conſideration *Jobs* caſe, and offer to your obſervation the ſeries, and contrivances of Providence in *Joſephs* Reſcue, Sale, Advancement, his after Impriſonment, and againe his high Preferment, and how in every or all of theſe, you may ſee Gods *Juſtice* in *afflicting*, his *Wiſedome* in *ordering* theſe alternative ſorrows and joyes, his mercy in moderating his Brethrens rage, and his griefes; his power removing, and his goodneſſe in rewarding, and even by this uncouth way, providing for the neceſſities, and releiſe of his Father, and Brethren who ſold him. But now to draw to a concluſion of this ſo long inſiſted on Obſervation; The Apoſtle ſeems here to perſwade theſe *Hebrews to run with patience the race ſet before them, and to take joyfully whatſoever ſhall befall them in their way to Heaven*, by an Argument taken from their fore-fathers demeanor and behaviour in the like caſe, and Gods gracious dealing with them; which may be reſolved into this, or ſuch like Dilemma; In this your preſent juncture of Affaires, and Perſecution, either your Deliverance is expedient for Gods glory, and your good, or not. If the former be ſuppoſed, and ſo reſolved; or in the affirmative; then certainly, as God in his time, prefixed by his infinite wiſedom, did deliver, and ſave your Anceſtors;

Anceſtors; ſo (if the time be come) will he deale with you, even deliver you, though a miracle be required for the effectuating this mercy: For though God uſeth a liberty in the circumſtances of your deliverance, as to the time, quality, and manner thereof; yet he keeps cloſe and ſure to the ſubſtance of that Rule he hath preſcribed to himſelfe; he will never faile nor forſake them that truſt in him; the patient expectation of the Righteous, ſhall finde what they waite and attend for: He that beleeveth ſhall not be confounded; He that hopeth ſhall not be aſhamed; that is, baſied in his expectation: If the negative part of the dilemma be conceited, then from the ſame Preſidents, you have theſe encouragements and arguments: There is nothing happened you, but what hath befalne your holy Fathers, Gods deareſt Children; He loved them, when he chaſtiſed them; he now chaſtiſeth, and yet loveth you: though the good hand of God did not deliver them; yet the good Spirit of God ſuſtained them, ſo will it you. 1 *Cor.* 10. 13. *There hath no temptation taken you, but ſuch as is common to man: But God is faithfull, who will not ſuffer you to be tempted above that you are able: but will with the temptation, alſo make a way to eſcape, that ye may be able to beare it.* They weited on Gods leiſure, ſo ſhould you, Faith will teach you to doe ſo. In all changes, the moſt changeable, unſetled times, he ſetled and compoſed their ſpirits, though not their ſtates: In all ſorrows, his comforts refreſhed them: In all neceſſities, his preſence ſupported them: In all difficulties, his grace was ſufficient for them; and what he was to them, he will be the ſame to you, (for he changeth not) if you be to him what they were, faithfull. And now me thinks, the Argument runs not onely *à pari*, but *à fortiori*; not onely in this reſpect, that this Father of mercies hath a more tender and indulgent reſpect for you, then them, having provided better things for you, then for them, as it is in the laſt *Verſe* of this *Chapter*; but alſo upon another account, you have ſtronger motives to a faithfull attendance on God, then they; for they had onely Promiſes, and

Pro-

Propheſies to live upon, to nouriſh and cheriſh their Faith; you have not onely what they had, even their Promiſes, and Propheſies; *for they were Written for your Inſtruction*, 1 Cor. 10. 11. and they belonged to you as well as to them, *Acts* 2. 39. but you have new Promiſes, and new Propheſies of better things; and which is more, you have the examples and practices of all *Beleevers*, from the beginning of the World, till this preſent day; and ſo beſides Promiſes and Propheſies, you have experiments to ſtrengthen your Faith; and how powerfull examples and experiments are to provoke imitation, eſpecially when the experiments are of the beſt ſort, and the examples drawn from them, whoſe memory we moſt honour, as of our Anceſtors, a ſhort digreſſion will eaſily demonſtrate. Certainely examples are Rhetoricall Sillogiſmes, have a ſtrong perſwaſive Power both with men of great judgement, and weaker parts, for they inſinuate (eſpecially if they jumpe with mens inclinations) more eaſily, and purchaſe more kindly mens affections, then down right reaſon, argument, or demonſtration, and are hereby a Topicke more apt to gain imitation, then precepts backt with the moſt cogent reaſon, to procure obedience. For the obligingneſſe of a bare Precept, is either from the authority of the commander, (and men are naturally rebells, *nitimur in vetitum*) or the reaſonableneſſe of the duty; and 'its the hardeſt thing to effect (conſidering how men are inclined to be drawn by ſenſuall *objects*, and led by cuſtomes) that reaſonable men ſhould be in their duty rationall; or from the aſſurance of reward; and how dull men are to apprehend and beleeve future good things, and to live by hope; every one ſaying, Let me have it in my hand, and ſo make ſure work, is frequently experimented; and ſo this very conſideration is an abatement to the power of Preecpt. But Examples makes all theſe *reſpects* and obligations good; for if the command run thus, *Doe this*, not becauſe it is commanded; but becauſe this is the *practiſe* of the wiſeſt, and the beſt, or the moſt honourable, they have done ſo before you, and been

been very ſucceſſefull in their doings; what is thus exemplified and experimented, is readily and faithfully obſerved, and moſt confidently (which is the quickning, and forwarding of action) expected. Examples and experiments of this kind are many and frequent; and indeed, 'its the chiefe end of all Hiſtoricall Relations, and the Writing of the Lives of the Jewiſh, Chriſtian, and Gentile Worthies. For, *Molliſſime ſuadetur exemplis*; though Examples be not argumentative cogent proofs to profound judgements, and ſtrict diſputants; yet to moſt men they are moſt *effectuall*, becauſe more fit to perſwade. And therefore *Ariſtotle lib.* 8. *Top. cap.* 2. thus reſolves, συλλογισμὸς βιαστικώτερος, παράδειγμα πιθανώτερον, an Argument, is more preſſing proofe; an Example more obliging: an Argument drawes the underſtanding; an Example leads (and *facilius ducimur quam trahimur*) the affections; that indeed more powerfull, yet this more prevalent. *Themiſtocles* ſaw *Miltiades* Trophees, and this ocular demonſtration did prevaile with him for imitation above any either precept or reaſon, but this one, to follow ſo brave a Preſident; *Achilles* his fame, ſet *Alexander* on action; and *Alexanders*, *Julius Cæſars*; and *Cæſars* honour hath made many thouſand adventurers ſince: And to come ſomwhat neerer and cloſe to our holy Profeſſion; Hath not Chriſt upon this ſcore ſet himſelf for an Example? Hath not the Apoſtles propoſed themſelves ſubordinate Patternes under him? and required us to look to the former times, *and take the Prophets, Patriarkes, &c. for Preſidents to us, and our actions?* And hath not this very Apoſtle brought in and ſummed up a Cloud of Witneſſes to confirme an infallible truth, and to provoke imitation? Nay, Doth not the Chriſtian Rule ſtrictly require exemplary Piety in all *Beleevers? that they be not onely burning*, (having Zeal in themſelves) *but ſhining lights*, by their practiſe communicating and diffuſing it to others, give viſible proofs of that hope is in them: For thus runs the rule, *Let your light ſo ſhine before men, that they may ſee your good works, and glorifie your Father which is in Heaven*, Mat. 5. 16.

And ſo, 1 *Peter* 2. 11. 12. *Dearely beloved, I beſeech you, as ſtrangers and pilgrims, abſtaine from fleſhly luſts, which war againſt the ſoule. Having your converſation honeſt among the Gentiles, that whereas they ſpeake againſt you, as evill doers, they may by your good works which they ſhall behold, glorifie God in the day of viſitation.* And here we may ſee and admire the infinite love and goodneſſe of God towards man, that he, for a ſupply and ſuccour to our frailties and prejudices, ſeconds all his Precepts, with Promiſes, and impowers theſe by Examples and Experiments; that whereas, as our God and Lord, he might uſe onely his Word of command, and ſtrictly, and upon the ſevereſt penalty, exact conformity; yet he is pleaſed to conſider, *that we are but Fleſh*, and therefore not to make uſe of his abſolute and Soveraigne Power over us; but as an Indulgent, to win and gain us over to himſelf by ſuch Arts and Methods, as have the greateſt influence with weak infirme men; great Promiſes, and good Examples; Promiſes, to encourage; Examples, to leade, even to leade, if we will not drive: If Power prevaile not, goodneſſe may. Nay, God in this inſtance, hath not onely ſo far condeſcended to our infirmities, as to prove the reaſonableneſſe of his *dictates* to us, to convince our underſtandings; but he hath, *ex abundanti*, afforded Promiſes, to whet and excite our wills, and Patternes to *guide and conduct our affections*. And here alſo we may ſee and admire the rare compoſition of the Book of God, the holy Scriptures, which not onely declares unto us the Will of God; but furniſheth us with Arguments *ad hominem*, ſtrong perſwaſives to confirme thereto; it abounds with perſwaſives of all ſorts: So that we may juſtly take up *Tertullians* Devout Contemplation, and expreſſion, *Adoro plenitudinem Scripturarum*: So we, we adore the fulneſſe of the Scriptures: Its full of cleare Propheſies, holy Præcepts, gracious Promiſes, glorious Examples; Its full of Propheſies, and they are full of truth; theſe forewarne us, to fly from evill to come: Full of Præcepts, and theſe full of Piety, to exhort us to be fruitfull in good works: Full of

Pro-

Promiſes, and theſe full of mercy, and ſweetneſſe, to incline and move us, to beleeve his Propheſies, and obey his Precepts. Full of rare Preſidents, and theſe full of Evidence, to aſcertain his Promiſes; Propheſies to prepare, Præcepts to command, Promiſes to encourage, and Examples to leade us the way to *the way, the truth, and the life.* Propheſies ſhews us fully the infinite wiſedome of our Lawgiver, and that it is our wiſedome to *beleeve* them, and none elſe. Præcepts declare his infinite Power and Soveraignty, and that it is our duty to obſerve them. Promiſes propoſeth his infinite goodneſſe, in rewarding us for our duty; and it is our Piety to hope for, and depend on them; our comfort that we have them, and ſo good a God who will reward us far above our deſerts. Examples to evidence his infinite truth in performing his Word of Propheſie and Promiſe to them who performed their duty in obedience to his Præcepts; and it is our glory and happineſſe to partake of the benefit of theſe experiments, by following exactly theſe good Examples.

Yet no Examples work ſo ſtrongly, and leave ſuch deep and laſting impreſſions, as the Examples of theſe, whom nature teacheth us to love and honour, to imitate and depend on our famous Progenitors, from whom we have our *extraction* and *diſcent*; and ſo, as we eſteem it an honour to be of a Noble Family, either civilly, or religiouſly, or both, (as the *Jewes* and theſe *Hebrews* took themſelves to be, and ſo their glory was, *We have* Abraham *to our Father*: and their Rule was, *Quod accidit Patribus ſignum eſt Filiis*:) ſo generally, poſterity ſtrive to reſemble their Parents in their qualifications, and are aſhamed to degenerate, as if they had no affinity with them: And hence it is that we take all diſparagements of our aſcendants ſo unkindly, and every reproach of degeneration, for the higheſt affront and indignity; becauſe we are ſo neerly concerned by a principle of ſelfe-love in their honour and reputation. Thus the Heathens; as for example, *Priamus* concludes from an unworthy Villany commited by *Pyrrhus*, that he was none of

Achilles his Progeny, *At non ille ſatum, quis te mentiris Achille, &c.* And Æneas reſolves, *Dido* was Nobly Borne from her honourable reſpects, *Tanti talem genuere Parentes.* And the perſwaſive to *Aſcanius* for high attempts, was feteht from his Allianee, *Te Pater* Æneas *& avunculus exeitet* Hector. As for the *Jewes*, any who is acquainted with the Hiſtory of the Old Teſtament, will finde them to be great honourers of their Families and Tribes; and ſo the *Maccabees* and theſe *Hebrews.* And therefore the Apoſtle uſeth here this holy fraud, to eateh them with thoſe Arguments, which would take and pleaſe, *(Et prodeſſe volunt, & delectare)* and profit them. And here alſo I crave pardon to interpoſe a *conjecture*, which is, That *Job*, that *(Magnus Victoriarum Dei artifex,)* great Pattern of Piety, though honourably remembred and enrolled by God himſelf in the Book of Liſe, *(Ezek.* 14.) *as one of the three eminently righteous Perſons*, is yet omitted in this Catalogue, for this reaſon; Beeauſe he was none of the *Jewiſh* Race, or *Hebrew* Line, and ſo his *Example* would not have been ſo pertinent, and effectuall. And to eome yet ſomewhat more home; as theſe *Hebrews* had the *practiſe* and *experience* of the former Ages, to eſtabliſh their Faith; ſo have we, and more too; and therefore greater reaſon have we not to be moved at the ſufferings of Chriſtians, nor to be aſhamed of Chriſt Crucified, and to performe our whole Baptiſmall Covenant, in as much as we have the advantage of what *examples* they had: and beſides, the Patternes of the Apoſtles, and Apoſtolicall men, famous in their Generations: We have the *Acts*, or rather (upon peruſall of that Book) *the ſufferings of the Apoſtles*; and we have Tradition all along, handing out to us the Chriſtian *Acts* and ſufferings of Confeſſors, Martyrs, and ſeverall Religious People ever ſince, for the ſpace of 1600. years, and all atteſted by Hiſtorians of undoubted fidelity, eſpecially thoſe of the *firſt ſix Centuries.* Hence ſet dayes were cuſtomarily, and by Order Appointed for the ſolemne Celebration of the *Acts* and *ſufferings of theſe Primitive Saints* in the Chriſtian Church, the Apoſtles,

ſiles, and ſome Apoſtolicall (as I ſaid) Perſons, not ſo much for their honour, (certainly not for religious worſhip of them by Invocation, Oblations, &c.) but for our Imitation, and to bleſſe God for ſuch Inſtruments of his glory, and our good. For that their ſufferings were for this end, Saint *Paul* is *expreſſe*; The ſuffering of an eminent principall member, redounds to the good of the whole body, (*Col.* 1. 24.) tends to its edification, and confirmation, *Phil.* 1. 12. For although Chriſt propoſed himſelfe to us for the grand Exemplar, *Learne of me*, *And follow me*; yet we could no otherwiſe follow Chriſt, but as the Boy *Aſcanius* followed his Father, *Non paſſibus æquis*, by an uneven motion we cannot follow him regularly, but we trip, and ſtumble, and often fall, (for he could not ſin) and it is he muſt lift us up. And as his Example is too high; ſo his leſſon is too hard, we cannot tranſcribe the Copy, but with blurring and crooking in and out; nay, we ſhall be ſo far ſhort, that we ſhall doe nothing like, unleſſe he leade us by the hand; and even then, our hand may be eaſily known by its foulneſſe, as when he takes not by the hand to hold, we fall, the errors of our feet may be eaſily marked; and ſo, though Chriſt be a more high and ſure, being an infallible Patterne for imitation then any, or all other holy men amaſſed together; yet the Examples of theſe who were ſubject to the like paſſions as we, are more ſuitable for our conviction, and condition, becauſe we cannot doe, or ſuffer as Chriſt did, neither for the manner or meaſure; *For in him all fulneſſe dwels: And the Spirit was given to him without meaſure*, John 3. 34. but we may doe and ſuffer as holy men did before us; for to them as well as to us, and to us as well as to them, the Spirit is given by meaſure; and God accepts according to what a man hath, and not what he hath not. And hereupon this practiſe hath been obſerved, to commemorate the holy Saints, in Scripture eſpecially, (for they are infallibly ſuch) as a duty of that part of the Communion of Saints, as an help by their Example for our inſtruction, and conſolation. Thus much

by

by the way, and the digreſſion hath been long, and tedious; yet becauſe as Travellers ſometimes goe out of the was to fetch in Proviſion for their ſupplies, and comfort; and this courſe, though it retard the way, yet makes it pleaſant, eſpecially to thoſe who have long Stages: So becauſe this digreſſion may be both delightfull, and profitable, I have inſiſted the longer, and brought in ſome additionall ſupplies for a further refreſhment. But now to returne; The way of God in the diſpenſation of temporalls, ſo far as is diſcoverable, is various; ſometimes he takes one way, ſometimes another, as is evident in the precedent Preſidents: *Paſcimur hic, & patimur*: God ſometimes cheriſheth, and favoureth his Children; ſometimes he frownes on them, corrects, and chaſtens them, and that by ſharpe rebukes; ſometimes he ſuffers his little Flock to wander, and to walk through the Valley of the ſhadow of Death; ſometimes again he gathers them, he feeds them in a green Paſture, and leads them forth beſides the Waters of comfort. Chriſtianity is compared to a warfare, and that is not a condition of eaſe, but of trouble, hardneſſe, and hazard; and ſo a Chriſtian muſt have his Armour, *even the whole Armour of God*; and he muſt endure hardneſſe, as a good Souldier of Jeſus Chriſt. The Church of God is compared to a Ship, which though ſomtimes ſhe goe ſmoothly, and calmly; yet, for the moſt part, ſhe is unquiet, as the Element ſhe moves upon; and many times ſhe is toſſed too and fro with ſtrong guſts and tempeſts, and either by the violence of the Wind, and the fiercenesſe of the ſurging Seas, in danger to ſinke, or to ground on Sands, or ſplit on Rocks, or ſpring a leake, and ſo be ſwallowed and devoured: and the Diſciples of Chriſt are the Mariners and Paſſengers in this Ship; and ſometimes in theſe great tempeſts, Chriſt the Maſter ſleepeth, till the Diſciples by Prayer awake him, and then he ariſeth, *and rebuketh the Wind, and the Sea, and there is a great calme*. Saint *Chryſoſtome* compares the life of a Chriſtian to a Webb ſo marvelouſly woven and made up of trouble and comfort, that though

though the longer threads reaching from our Birth to our Death, be all of trouble; yet the woof interjected is all of comfort. So that from hence it is apparent, That theſe their troubles and ſufferings are not the *effects* of Gods vindicative juſtice, acts of revenge, and ſo properly puniſhments, (as a croſſe or dangerous paſſage by Sea, is not an Exile to a Mariner, (though it be to a Maleſactor that flyes that way,) but it is in his Calling and Trade, a Traffique and Taske,) but *effects* of love, *acts* of Diſcipline; For, *Pœna in ſuo formali denotat quid intrinſeco malum*: Every Puniſhment is truely from a Sentence of condemnation; *And there is no condemnation to them that are in Chriſt Jeſus*, Rom. 8. 1. *And we are judged by the Lord, that we ſhould not be condemned with the World*, 1 Cor. 11. 32. His judgements on the World, are indeed the Sentence of a Judge condemnatory. His judgement to the Righteous, caſtigatory; they are chaſtened, as by a Father; or cured, as by a Medicine from a Phyſician. *Iob* 36. 9. 10. *Then he ſheweth them their worke, and their tranſgreſſions, that they have exceeded. He openeth alſo their eare to diſcipline, and commandeth that they returne from iniquity.* Auguſtine *cap.* 124. *in Ev. Iob.* gives us three grounds of this Gods proceeding with them; *Ad demonſtrationem debitæ miſeriæ*; *vel ad emendationem labilis vitæ*; *vel ad exercitationem neceſſariæ patientiæ*: and the Righteous are to make one of theſe uſes of them, according to the quality and nature of the diſpenſation: For if they be under Perſecution from men for Chriſt and his Goſpels ſake, which is properly to beare his Croſſe; then this is a tryall of our Faith, and Chriſtian Graces, and becauſe it conformes us to Chriſt, *Phil.* 3. 10. it carries its joy and comfort along with it; he that thus ſuffers, hath abundant matter of joy, *Acts* 5. 41. and yet ground of humility to us; becauſe it ſhewes, That when we have done, or ſuffered what we can, we are but unprofitable ſervants, its a ſtate we have deſerved to paſſe, though not from them under whoſe hand we paſſe; if temptations or tryalls immediately ſent by God, then

then they have the ſame ends in *reſpect of God inflicting them*, to humble us for our demerits, and to demonſtrate how far we are from deſerving any thing from God, and how inſufficient in our ſelves to ſecure our ſelves: Yet in reſpect of us they have not the ſame uſe, for we the Patients are not herein as in the former, to borrow our conſolation from the temptation, or tryall it ſelfe; but from our deportment, and demeanour under this tryall, if by the Grace of God, we can *ſanctifie* him in our hearts, and glorifie him in this behalfe, by juſtifying God, condemning our ſelves, *Pſal.* 51. 4. *Dan.* 9. 7. *Pſal.* 39. 9. bleſſing God. *Iob* 1. 21. ſubmitting to him, 1 *Sam.* 3. 18. but if chaſtiſements from God, then they are evidences we have ſinned againſt him, and he is diſpleaſed with us, and they are ſeverities for our cure and amendment; and from theſe we cannot derive any comfort, but much ground of godly ſorrow; and all the comfort we can here depend on, is in a continued ſubſequent, and preſent holy uſe of them to this end, of Reformation. *Heb.* 12. 11. *Now no chaſtening for the preſent ſeemeth to be joyous, but grievous: neverthleſſe, afterward it yeeldeth the peaceable fruit of righteouſneſſe, unto them which are exerciſed thereby.* In ſumme then; The wicked in their wieked enjoyments and fulneſſe, are not happy, though viſibly proſperous, becauſe there is a ſentence of wrath and vengeance irreverſibly decreed againſt them; and the righteous in their ſaddeſt calamities, though ſeemingly miſerable, yet really are not, becauſe they have ſtrong inward conſolations, and great aſſurances of a Crowne of Glory. And who will not adventure, and endure for a Crowne, eſpecially when they have ſecurity, that for the adventure, and a little ſufferings, they may obtaine; and having obtained it, for ever enjoy it in a moſt peaceable poſſeſſion? Moſt excellently and truely *Lactantius* to this purpoſe, *lib. 6. cap.* 22. *Sicut ad verum malum per fallacia bona, ſic ad verum bonum per fallacia mala pervenitur*: Counterfeit good things are the harbingers and fore runners of reall evills; and conceited evill things makes way for

for truely good. And as this conſideration affords plentifull matter to the righteous Patient of inſtruction and comfort; *Non ſi male nunc, & olim ſic erit*; ſo it yeilds great occaſion of terrour to the thriving triumphing impenitent, who is reſerved onely (and fatted) for the day of ſlaughter: For upon this ſuppoſition, *That judgement begins at the Houſe of God*, the Apoſtle draws that to them ſad, diſmall, and terrible influence; *What ſhall the end be of them that obey not the Goſpel?* 1 Peter 4. 17. 18. a judgement ſo fearfull, and terrible, that he ſeems afraid clearly to expreſſe; and yet by that Interrogation, gives ſufficient notice of it: for this Interrogation is the ſame in effect with that Poſition of another Apoſtle, *Vengeance is mine (ſaith the Lord) I will repay. And, it is a fearfull thing to fall into the hands of the living God*, Heb. 10. 30. 31.

You ſee then here how forcible and prevalent examples, eſpecially of thoſe we honour, or ought to honour; and that not onely of Chriſt himſelf, whoſe example ought not onely to be an Argument to perſwade, which force other examples of holy men hath; but it is a certain rule to direct, which power the others abſolutely, and abſtractedly hath not, John 13. 4. 1 John 2. 6. Hence that of *Bernard*; *Quid vobis cum virtutibus, qui virtutem Chriſti ignoratis? ubi nam quaeſo vera prudentia, niſi in Chriſti Doctrina? ubi vera temperantia, niſi in Chriſti vita? ubi vera fortitudo, niſi in paſſione?* that is, What have you to doe with vertuous converſation, who know not the vertues of Chriſt? For where, I pray you, can true wiſedom and knowledge be found, but in the Doctrine of Chriſt? Where true temperance and moderation, but in the life of Chriſt? True valour and magnanimity, but in the Paſſion and Death of Chriſt? His Life and Death was not onely an Example, but a Directory to us, how to live godly, and juſtly, and ſoberly, as the former ſort of theſe [*others*] here prementioned in this præciſion; and how to die honourably, and to ſuffer patiently, as the ſecond ſort of theſe [*others*] did. Let the Life then, and Death of Chriſt, be our Rule to

direct us in every eſtate and condition; and let Chriſts example, and the examples alſo of others, be as arguments and enduecements to encline and move us more forcibly and effectually to follow his directions and rules of holy living and dying: and let us alſo be exemplary in our lives and converſations, and by our exemplary living, adorne the Goſpel of Jeſus Chriſt, provoking one another unto good works, that even others ſeeing our good works, may glorifie God in the day of viſitation; that we be not onely burning lights, having zeale within; but ſhining alſo, holding forth our light to others: Eſpecially this concerns Magiſtrates, who have a civill relation to their inferiours; To Paſtors, who have a ſpirituall affinity with, and neerneſſe to their Flock: And Parents, who have a naturall tie to their Children; our civill, ſpirituall, and naturall Fathers, as they are to be reſpectively honoured; ſo they are to walk as worthy of honour; And not onely in relation to their own welfare, but to the good of thoſe under their charge whereunto they powerfully adminiſter by exemplary Piety. Chriſt hath afforded himſelfe and others examples to us, that we for him, to his glory, and to others for their good, might likewiſe be examples. It was an excellent expreſſion of *Fulgentius* in his *African* ſtile, which he uſeth to ſhew the power of examples in Superiours; *Converſio potentium, multùm militat acquiſitionibus Chriſti*; that is, The converſion of men in Authority (and ſuch are all thoſe ſeverall capacities) fights powerfully for the poſſeſſions of Chriſt, or it purchaſeth much to Chriſt; for ſuch as theſe (ſaith he, it is in the *6. Ep. de Con. ad Theod.*) either ruine many with themſelves, or elſe ſave; and therefore either great puniſhments attend them, if they prove, *Malæ imitationis laqueum*; Inſtruments of evill example; or elſe great Glory, if they be eminent in holy converſation: For ſo he goes on, applying this to that particular caſe he ſpeaks on, and holds a perfect Analogy in the other; *Quis non parvum, &c.* Who will not deſpiſe and neglect his poor Cottage, when he ſeeth a Senatour neglecting his ſtately and

ſpatious

ſpatious Palaces for Chriſts ſake? Who will not forſake the World, to purchaſe Heaven, when he ſees a Conſull of *Rome* leaving all to follow Chriſt; deſpiſe Earth, and make proviſion for Heaven? And now, that the Example of *theſe others*, and many ſince may draw us to an imitation of their Graces and Vertues; and that we may be exemplary to others to provoke them, let us addreſſe our ſelves to the great exemplar for grace and ſtrength, both to leade others who are under, or equall to us, and follow Chriſt and others who have gone before us: For, *Hac itur ad ſuperos*; this is the way, walk in it, even the way to him who is the way, the truth, and life. And therefore let us Pray.

O *Almighty and Soveraigne Power, who by an infinite all wiſe goodneſſe, doſt Governe all things in Heaven and Earth, and haſt, and doſt order all, even the worſt things for the glory of thy Name, and the good of thy People. Be thou favourable unto thy Church, thy little Flocke; be thou a refuge to it, till all tyranny be over-paſt, a ſure defence and ſhield in perillous times to thy People, that they may know how to be abaſed, and how to abound, how to be full, and how to be hungry: learne them in every ſtate therewith to be contented: Under Perſecution, make them reſolved and joyfull; under chaſtiſements, make them reſigned and humble, ſubmiſſive, and godly ſorrowfull, that they be ſanctified to them; under tryalls, make them faithfull and conſtant, conſidering and exerciſed thereby to bring forth the peaceable fruits of righteouſneſſe; In proſperity and fulneſſe, make them moderate, humble, joyfull, and thankefull; abounding in every good worke, make them great Examples of Piety, provoking one another unto good works in an holy emulation: And that both ſtates and conditions of life may be bleſſed to them, make them followers of Jeſus Chriſt, the Captaine of that holy profeſſion, to walke in the foot-ſteps of his moſt holy life, though by unequall treadings; and to be followers of the bleſſed Saints departed, Patriarkes, Judges, Kings, Prieſts, Prophets, Apoſtles, Confeſſors, Martyrs, as they alſo of Chriſt, that we may be partakers with them, and thoſe that*

follow us, at the laſt of a glorious reſurrection to eternall life. Grant therefore, gracious God, that with all purpoſe of heart, we cleave and adhare to thee, with ſatisfied and contented ſpirits in every ſtate rely and depend on thee, evidencing our faith by faithfull actions, or conſtant ſufferings: At all times to yeeld a ready, ſincere obedience to all the commands of Chriſt; And when it is our Childs portion to be reproached, ſpoyled, tormented for the name of Chriſt, to poſſeſſe our ſoules in patience, and to wait continually on him. Make us to conforme to the Inſtitutions and Diſcipline of holy Ieſus, and purſue the wayes of godlineſſe with all paſſion and perſeverance, that no worldly diſcouragements; or ſadneſſes, no worldly hopes, nor carnall delights diſtract or diſturbe us in the duties of our high calling; but that we adde to Faith, Vertue; to Vertue, Knowledge; to Knowledge, &c. perfecting holineſſe in the feare of the Lord, till we arrive with the Saints perfected, at the perfection and glory with our Lord Ieſus, the author and finiſher of our Faith; to whom be glory now and for evermore. Amen.

The Concluſion *Confirmed, and Continued.*

Heb. 11. 39. 40.

And theſe all having obtained a good report, through Faith, received not the Promiſe: God having provided ſome better thing for us, that they without us ſhould not be made perfect.

ALL theſe [πάντες] from *Abel*, till your late Predeceſſors of this laſt Age, the *Maccabees*; if the induction be good, it muſt be Univerſall; and therefore the Concluſion is Univerſall, all, both expreſſed, and underſtood, all beleevers, the *totum aggregatum*, the whole

whole company of Beleevers, and every ſingle Individuall of that company, have ſubſiſted by Faith, and by Faith onely; Without Faith none could have pleaſed God, by Faith all did: Without Faith none could look for a City, by Faith all did: Therefore the Induction holds, and proves the firſt *Hypotheſes*; *Faith is the ſubſtance, &c. And without Faith it is impoſſible to pleaſe God, &c.* For, if there were another Principle of ſubſiſtence beſides Faith; if any other originall Inſtrument of pleaſing God; or if any one inſtance could be produced to evidence the other part of the contradiction, (*viz.*) That it can be proved, that any without Faith, *did hope, &c. or did pleaſe God*, then the producing of any ſuch Principle, Inſtrument, or Inſtance, would altogether invalidate the force of the *Induction*, and it could not be Argumentative to conclude theſe Poſitions thus affirmatively aſſerted. But now, this Note of Univerſality [all,] clears the proofs, and makes the *Induction* firme, and ſure, to all intents and purpoſes; *All who have ſubſiſted, &c. have pleaſed God, have done it by Faith*; and none can be brought, from the beginning of the World, till this preſent Day, to the contrary. *Therefore Faith is the ſubſtance, &c. And without Faith it is impoſſible to pleaſe God.* And for a confirmation of both premiſes, we have good evidence; for all theſe were,

Μαρτυρηθεντες, *Teſtimonio fidei probati*; were proved, and tryed perſons for their Faith; and they carryed it, and paſſed, and were by an Inſtrument of approbation, atteſted ſo to be, and by ſpeciall order, their Faithfulneſſe and Piety was recorded, commended, and propoſed to Poſterity for imitation; and this order was both from God, and his Church. And therefore *Beza* reades, *Teſtimonium adepti*: they obtained a full and juſt Teſtimoniall: God, and the Church of God, freely gave it them, and ſubſcribed it. Certainly, *they that honour God, God will honour them*, 1 Sam. 2. 30. for he will make their Names greater, then that of Sons, and Daughters; they ſhall not onely enjoy the advantages of common rights, and intereſts; but thoſe who who have been eminent, and highly exemplary for their piety and charity, and patience, ſhall have higher Privi-

ledges,

vledges, more honourable and glorious rewards for their Portion. This our Saviour declareth, when he aſſureth, *That he that receiveth a Prophet*, quâ talis, *in the name of a Prophet*; or upon this account, that he is a Prophet, *ſhall receive* (a more then ordinary) *a Prophets reward*, Mat. 10. 41. that ſure muſt be ſome ſpeciall eminent reward, over and above what God beſtows on other men: Which ſeems alſo to be implyed in that Prerogative Royall ſtated on the Apoſtles, and ſetled on them, *Mat.* 19. 27. 27. and *Luke* 22. 28. 29. 30. for in both theſe places the peculiarity and emineney of the reward is expreſſed, though the quality thereof be not. For ſuppoſing the twelve Tribes to be in a condition of happineſſe; it will neceſſarily follow, That they who ſit upon twelve Thrones to Judge, that is, certainly to Rule and Govern them, muſt be in an higher degree of dignity and preheminence, then thoſe over whom they are ſet, whatſoever that dignity or preheminence be, whether in the adminiſtration of *Chriſts Church militant, or triumphant:* the former of which St. *Auſtin* inclines to; For as God hath declared againſt all unbeleevers and hypocrites, *Deut.* 29. 19. 20. *that he will put out their name from under Heaven, make their memories to periſh, or to rot, and ſtinke*; ſo for all ſincere converts, *God hath aſſured an high, glorious, and honourable memory*, Deut. 26. 10. Thus it is expreſſely reported of *Jeſhua*, Joſh. 6. 27. and of *David*, 2 Sam. 7. 9. *I have made thee a great name, like unto the name of the great men that are in the earth.* Now, as God doth honour his faithfull ſervants living and dying; ſo doth the *Church of God* likewiſe: There may be Idolatry and vanity in giving unto Saints, preſent, or departed that honour, or any part or parcell thereof, which is due to God alone, as Invocation, and Adoration; It is but piety and duty to ſpeak honourably of the worthy acts and ſufferings of Saints deceaſed, and keep them in perpetuall remembrance; *ſuch honour have all his Saints*, to be commemorated by ſucceeding generations, which is the certain ground of Chriſtian ſolemne Feſtivities, to praiſe God for raiſing up ſuch Inſtruments of his glory, and his peoples good; and to pray unto God, that we may imitate their

their holy Faith, and ſo to follow their holy examples, that we may be pertakers with them of a joyfull reſurrection. Far be it from us not to allow them that which God hath granted, *the mention and memory of their holineſſe*, and what the Church of God hath thus practiſed. The *Iewes*, when they make mention of any of their deceaſed Worthies, uſe a Forme of honourable remembrance, taken from that definitive Sentence of *Solomon*, Prov. 10. 7. *Memoria juſti ſit ad benedictionem, vel in benedictione*; The memory of the juſt is bleſſed; and if we will rightly conceive what this bleſſedneſſe means, or wherein this bleſſing conſiſts: The Septuagints Tranſlation will help to clear unto us; for they thus reſolve it, Μνημόσυνον δικαίου μετ' ἐγκωμίων, the memory of the juſt is with prayſes: And then the ſenſe is obvious; the memory of the juſt is bleſſed; that is, to be commemorated and remembred with prayſes. Thus *Moſes* was remembred ἐν ὑμνολογίαις, *in their ſolemne offices of prayſe*, Eccl. 45. 1. and ſo of theſe all, or moſt of them, *Eccl.* 46. 11. 12. and ſo of *Judas Maccabeus*, 1 *Macc.* 3. 7. Neither hath the Chriſtian Church fallen ſhort in this kind, and that in the better and Primitive times; witneſſe their anniverſary remembrances of the Saints departed; their Feſtivall dayes, their Panegyricks, or commendatory Orations; and that immemoriall cuſtome, when the holy Communion was Adminiſtred, to commemorate the Patriarks, Prophets, Apoſtles, Evangeliſts, Confeſſors, Martyrs; and all this, according to the *Pſalmiſts* aſſertion, *Pſal.* 112. 16. *The righteous ſhall be in everlaſting remembrance*; and that both with God and man: With God to reward, with Man to celebrate; with God to glorifie him, with Man to declare his righteouſneſſe, as they wrought or ſuffered for righteouſneſſe; ſo it endureth for ever: they atteſted and gave teſtimony to ſaving Truths; the Truth ſhall give Evidence for them, their Prayers and their Almes goe up for a memoriall before God.

But from hence (to return) we may obſerve where the ſtrength of an Induction lyes, not in ſome ſingle ſcattered, or diſperſed proofes, or inſtances; but in a full body of them united together, eſpecially if an Induction be made uſe of in the con-

concerns of Religion, and Religious Truths and Observances. For in this case, those Truths and Observances are not sufficiently attested, nor convincingly proposed, which have onely the determination and approbation, the good report of some one or more particular Churches; because a Church of any one denomination is fallible, hath no assurance that she may not fayle, or that the Candlestick should not be removed from her; no Nationall Church hath a Promise for a perpetuall existence; that is, though a Pure, Holy, Orthodoxe, Catholique, and Apostolicall Church at this time, should continue so unto all successions and Ages, in the same purity and perfections. As for instance, we may not conclude this observation to be a Catholique observation, or an observation of Faith, because the Roman Church practiseth, and under curse, or *Anathema*, exacts or imposeth the observation thereof. For though some of her observations and determinations in that kind may be truely Catholique; yet we are not so to esteem them barely upon her report; but because she holds them *in communi* with the Catholique Church. For that the *Roman* and *Catholique* are convertible, we are not bound to beleeve, because the *Romanists* beleeve so, and give us their word for it; we may lawfully demand their proofes, and till these be convincingly and cogently produced, we may lawfully leave them to the poor fallacy of *begging the Question*. Neither may we resolve this Tenet of the *Romanists*, is *de fide*, an Article of the Christian Faith, because they hold and maintain it, and obtrudes the beleefe thereof under the sentence of Excommunication; both because they are not the onely Catholiques, that *is*, assertors of the Catholique Faith; their Church is not the *Catholique Church*, but of a confined, limited Communion and Iurisdiction. And for them to pretend, and assume their Church to be the Catholique, without proofe, is still *to beg the Question*; and because every particular, and so that Church may erre, and *de facto*, hath erred, as well in her Tenets as Observations, and departed from *Catholique* Verities, as well as Practises. But now, if the Tenet be demonstrated to a Tenet of the *Catholique Church* truely so called;

called; that is, (*all theſe*) the people of God, beleevers of all Ages have thus taught and beleeved, taught and practiſed; this demonſtration engages and commands our perſwaſion, and obedience. For it is not imaginable, that (*all theſe*) being qualified as the (*all theſe*) here in theſe words, (conſtant practiſers and faithfull ſufferers for their beleife and practiſes) ſhould combine and conſpire unanimouſly to deſtroy themſelves, and deceive others; both becauſe we ſuppoſe them holy men, and alſo men of admirable parts, of great ſtrength, and clearneſſe of underſtanding: And as their holineſſe preſerved them from worldly deſignes, and contrivances in their profeſſion, witneſſe that high eſteem they had thereof, as even to ſuffer death for it; ſo their wiſedome and learning kept them from groſſe overſights of miſunderſtanding and prejudice in theſe things they both profeſſed and ſuffered; which was the diſcipline of the holy Jeſus, who could and would highly and honourably crowne their ſufferings. And hence it will undeniably follow (*theſe all*) Primitive Fathers and Chriſtians, (which is a very wonderfull thing) notwithſtanding their ſeverall tempers and inclinations, their ſeverall Ages and Succeſſions, their ſeverall diſtances and Countries, yet did agree for the ſpace of fifteen hundred years, conſtantly and unanimouſly in all thoſe things, which were revealed and recommended by our Saviour *Chriſt*, as important and neceſſary to ſalvation: (for if they were ignorant of any Article neceſſary to ſalvation, how could they be ſaved?) it follows (I ſay) by their ſuch agreement, and conſent, That this is an Article of the Chriſtian Diſcipline in what they held and obſerved, is a ſtrong and ſolid proofe to all godly ſober men, That Tenet ſo held, is a Catholique Tenet; and that Obſervation ſo uſed, is a Catholique Obſervation; and to oppoſe, or contradict either, is Hereſie and Schiſme; or which is all one, an Heretical, or Schiſmatical ſeparation and departure, from the true Chriſtian Catholique Faith. Adde to all this, That the differences in Opinions, and diſagreements among themſelves in many Points of Religion, which are not *de ſymbolo*, of neceſſary beleife; but truths onely of an inferiour nature, will to any

indifferent, unbiaſſed Perſons, take off, and clearly acquit their conſent and agreement in the maine Fundamentalls, the *Primus Fundamentalis* from all ſuſpition, that it proceeded from ſome combination, correſpondence, or mutuall intelligence, and common conſultation; and withall, fully ſatisfie and convince, that it proceeded out of a ſerious examination, and conſideration of the things themſelves. And then ſecondly, as the concurrence of *theſe all*, is a valid Teſtimony in neceſſary points; ſo in theſe points and means of ſalvation, the generall ſilence of the Ancients (*theſe all*) would be a very proper and unanſwerable Argument to prove the nullity or falſeneſſe of it, as this Doctrine was not known or beleeved in the pureſt and Primitive times: therefore it is not an Article of Faith, a Catholique verity; but a Novelty, or upſtart Opinion. As for Example, If we find nothing either in whole or in part, either in groſſe, or in retaile, concerning the Monarchicall Authority of the Pope, or the ſupream Authority of the preſent *Roman Church*, or concerning Purgatory and Tranſubſtantiation, among the Writings of the Fathers, and Records of the Antient Church; we may ſafely conclude, they are not ſuch as they pretend them to be neceſſary, ſuch whereon our ſalvation dependeth; for if they be ſuch, as they would have us beleeve; it would be too great injuſtice to the Ancients, to ſay, They knew nothing of them; or that knowing them, they would not ſpeak any word of them, and diſcharge their truſt. And laſtly, it hence alſo follows, That in thoſe unhappy controverſies which are continued in this Nationall Church, it is not faire and ingenuous dealing in ſome of thoſe Diſputants, to aver and avow the practiſe and perſwaſion of ſome reformed *Churches* in the laſt *Century*, or hundred; when others put in their Plea from the conſent and practiſe of the former fifteen *Centuries*: For what is this, but to oppoſe a part againſt the whole? a part in one *Centurie*, againſt it ſelfe, and all other *Churches*, for fifteen? a few againſt (*all theſe.*) But above all, they are groſſely abſurd, who to (*theſe all*) have none to oppoſe but themſelves; have no Authority, but their power; no reaſon, but their fancy,

fancy; no Teſtimony, but their own approbation; and they themſelves ſo inconſiderable, in *reſpect* of (*theſe all*,) that they are not ſo much as the Gleanings of a full Corne Feild in a large *Campania* to the whole *Cropp*. And yet they deale ſubtilly too; for they take a ſafe courſe, that they ſhall never ſatisfie you; nor you confute them: For their Argument and Evidence, is, their Conſcience; and what that is, you cannot, they will not know. And hence they are ſuch Vagrants in their Faith, you ſhall never know where to have them; and ſo they may juſtly be excluded out of the Catalogue of (*theſe all*,) and be in the pack of Saint *Judes* Bruites; *They ſpeak evill of thoſe things they know not; and corrupt themſelves in theſe things they know naturally*, Jude 10. And yet there is a third ſort, who though not ſo bad as theſe, yet bad enough, diſparaging, and decrying the teſtimonies of (*theſe all*) in the *Chriſtian Church*, ſleighting, and undervaluing their Authority, and Writings, and rejecting them as uſeleſſe; except the Apoſtles themſelves, and their Writings. The vanity of this miſpriſion will preſently appear; if we remember, That the whole diſpute is, what is Apoſtolicall, or not; what they practiſed, or not: And then the reſult is obvious; Thoſe Perſons who lived in, or immediately after the Apoſtles times, ſhould know better their uſage, then we, at this diſtance of time can gueſſe at; they who ſearched into all Records, to diſcover what was Apoſtolicall, and were after careſull to keep them, ſhould know better, then they who care for no Evidences, Teſtimonies, or Records; and all this upon no other pretence, but this; That the miſtery of iniquity then wrought, and ſince, notorious forgery hath been uſed to corrupt all Teſtimonies and Books; the former of which is moſt unjuſt, becauſe even then, though corruptions and Hæreſies crept in; yet were they zealouſly oppoſed, and punctually confuted by the Writers of thoſe Times. The latter is partly falſe, altogether impertinent: For the ſame Objection might be uſed againſt the Canonicall Books of holy Scripture, if in the inſtance it be admitted good; and

againſt all Records of Kingdoms and Common-wealths, that from them, it were impoſſible to find out what the former Laws and Cuſtomes have been ; for in all theſe, there may equally be ſuſpition of Fraud and Forgery, as in the other kind : And yet, no wiſe man, becauſe the Diſcovery is ſomewhat intricate and perplext, and the buſineſſe a work of difficulty, will therefore conclude it altogether uſeleſſe, and to no purpoſe. Certainly, they who labour for the finding out the truth by the ſearch of Antiquity, next after holy Scripture, are more likely to diſcover it by that way, then any other. As they, who would know our Laws and Cuſtoms, are more probable to find them out by ſearching the Antient Records, and Law Writers, then by conſulting preſent Authors ; unleſſe we take all upon truſt, and at the ſecond hand. But now, to prevent miſtakes, it may be worthy our enquiry, to examine what prooſes are Catholique, or not : Or how we may know, whether this Doctrine, or Obſervation be truely Catholique, ſuch as [*theſe all*] have acknowledged, and wherein this Univerſality conſiſts : And the rather, becauſe it is confeſſed, both by the Romaniſts, and Reformed, That that *Church* which can evidence it to hold that Faith once delivered to the Saints, without Hæreticall Innovation, or Schiſmaticall Violation, is undoubtedly the true *Church* of God. And it is further acknowledged by the Reformed, *De meliori nota*, of the beſt Ranke, That the Title *Catholique* doth moſt properly and fitly expreſſe, whether Chriſtian, or Chriſtian Societies, which hold the common Faith without particular diviſions from the maine body of Chriſtianity, in oppoſition to all Heretikes and Schiſmaticks ; But ſince the *Church* is divided, and rent by Hereſie and Schiſme ; To whom ſhould this Title be rightly appropriated ? or who can be truely called *Catholique*, but they who agree and joyne with [*theſe all*,] Apoſtles, Fathers, Martyrs, (for what the Patriarkes, and the reſt were to the *Hebrews* ; the Apoſtles, and their Succeſſors, are the ſame to us) Beleevers, the maine Body of *Chriſtians*,

stians, the Universall Church? And for this, we must have recourse to that approved Rule of *Vincentius Lyrinensis*, *lib. cont. Haret. cap.* 3. *Magnopere curandum est, ut id teneamus, quod ubiq, quod semper, quod ab omnibus creditum est, hoc est etenim vere & propriè Catholicum*; We are to take care, that we hold that which hath been beleeved by all, in all places, and at all times; for that is truely Catholique, which Rule in effect is no more but this, that which should direct a Christian, or Christian company in their examination of the Catholique Truth, or Points of Faith, is the consenting Testimony of the Universall Church truely such, and that by this Rule, is that which is Universall in all respects; in respect of Persons, Place, and Time, and even the strength of this Apostolicall Induction, depends on these considerations; all your beleeving Ancestors have *acted*, and suffered at all times, from *Abel* downwards to the present times; and of all Places, in *Chaldea* and *Egypt*, as well as in *Palestine*: And these *respects* we shall declare as followeth.

1. The Testimony which is truely Universall, must be so in *respect* of Persons; not as if there were not in the Church such who dissented from the generally beleeved Truths: But this consideration, *respects* either the Universall of the livers of the first Ages, bearing Testimony that such or such a *Doctrine* was from the Apostles Preachings delivered to all *Churches* by them Planted, or their generall uniforme Testimony herein, without any considerable dissenters producible; for even such Testimony is worthy of beleife, and hath been deemed, and is sufficient for the *rejection* of any new *Doctrine*, *Bibl. Patr. Tom.* 1. *pag.* 30. *&c.* & *pag.* 275. for as the generall consent and practise of all Nations, to adore, and set up a Deity as Divine Power, some one or other, hath been, and is an Argument of force and efficacy against the Atheists which have appeared in any Age, inasmuch as nothing besides the ingraffed Notion of a Deity, or Divine Power, could have inclined so many severall Nations, of such severall tempers,

pers, and diſpoſitions, of ſuch contrary Principles in other caſes, of ſuch ſeverall Educations, and civill Government, to *affect* and *practiſe* that duty of Adoration, or Worſhipping ſome Deity; even ſo, the Unanimous conſent of *diſtinct Churches*, agreeing in any Point of Faith, or that this was an Apoſtolicall *depoſitum* tradition derived from the Apoſtles, and their followers, is a pregnant Argument to any impartiall underſtanding man, of great force againſt Heretikes, and Hereticall diſſenters (who as Atheiſts *deſciverunt à natura*, have Apoſtated, and fallen away from Nature, and the Law of Nature, and Nations: So theſe, *deſciverunt à veritate*, have forſaken the way of Truth, the *Doctrine of Chriſt, and his Churches,)* for their conviction and confutation, and for the confirmation of all conſenters, and adhærents to that univerſall agreement; inaſmuch as nothing beſides the evidence of Truth delivered unto the Chriſtian World by Chriſt and his Apoſtles, could have kept ſo many ſeverall Churches in the unity of the ſame Faith; and in this caſe, every particular Church is a competent and authenticke witneſſe of every other Church, and ſo of the *Catholique Church*, her integrity and fidelity *in ſe vando depoſitum*, in carefull preſerving the Truth committed to their ſpeciall truſt. And to preſſe this more fully, as it cannot be a prejudice to any Rule or Cuſtome grounded on the Law of Nations, becauſe their have ſome diſſenters, though otherwiſe generally received, allowed, and practiſed; ſo neither can it be any prejudice to any Rule or Obſervation grounded on the Law of Chriſt, becauſe ſome have oppoſed and contradicted, though generally averred, beleeved, and conformed unto by all Chriſtians: And as it doth not follow, this is not a Law of Nature, (*viz.* That there is a God, and that God to be Worſhipped) or Nations, becauſe ſome have ſpoken againſt it, and *acted* too; ſo doth it not follow, this is not the Diſcipline of *Chriſt*, becauſe ſome nominall Chriſtians have adjudged otherwiſe; this is not the common Faith, becauſe ſome ſtraggler or wanderer hath either willfully deſerted it

or

or unwarily fallen out of it; this is not that delivered to the Saints, becauſe ſome who deliver themſelves Saints, and would be called ſo, have not liked it; or that it is not the Catholique Faith, becauſe ſome who have uſurped, and would engroſſe the Title, have ſo determined contrary to the generality of all Beleevers. But then, as the *Civilians* ſpeak, *In re conſenſio omnium Gentium Lex Naturæ putanda eſt*; The conſent of all Nations, is to be eſteemed the Law of Nature. And, *Quod naturalis ratio inter omnes homines conſtituit, id apud omnes peraquè cuſtoditur, vocaturq; jus Gentium*: That which naturall reaſon doth conſtitute among all men, is obſerved by all alike, and termed, the Law of Nations; not as though every individuall thus did conſtitute and conſent, for many have depraved Nature, and tranſgreſſe naturall right: ſo here, the common conſent of all Churches that this is Apoſtolicall Tradition, or *depoſitum*, though every ſingle member doe not concurr. But the Common Law, or Cuſtome of the World, in which three circumſtances are to be conſidered; Antiquity, Continuance, and Generality; and thus as Nature is immutable, *in abſtracto*; but not *in concreto*: it is not changed; it is often tranſgreſſed: ſo Faith is immutable in it ſelfe, *ſemper eadem*; but men often chop and change it, that is, violate it. To give you an inſtance, to cleare this the fuller yet; *Arrius* ſprung an Hereſie, had many adhærents, and theſe of great power and parts; yet is that *Doctrine* which he broached, juſtly adjudged contrary to the Catholique Faith profeſſed in the Church of God, inaſmuch as the ſeverall diſtinct Viſible Churches of the Chriſtian World, by unanimous conſent, communicating and exhibiting their ſeverall Confeſſions and Regiſters, Catechiſmes and Teſtimonies of their fore-fathers Faith, and their own, to the *Counſell of Nice*, upon diligent ſearch and inquiry, found it contrary to the generall beleife of the whole *Church* ſince the firſt Plantation. He who would take the pains for further ſatisfaction herein, let him conſult St. *Auſtin lib. 7. de Baptiſ. cont. Don. c. 53. Nobis tutum eſt in, &c. & l. 2. c. 4. Quomodo potuit &c.*

2. *In reſpect of Place*; for if the *Doctrine* have not received a good report from all *Places*, it is not qualified for a *Catholique*, inaſmuch as the ſame Faith which was delivered and received in one Place, in any Apoſtolike Plantation, was likewiſe found in all other Plantations, it being one and the ſame Faith which all the Apoſtles taught all the World over; the ſame in *Germany*, *Britaine*, *France*, which was in *Spaine*, *Affricke*, and *Egypt*, the middle World; and in *Aſia*, and the whole Orient, or Eaſt of the World, even as the ſame Sun ſhines through them all. And to this *Tertullian* gives his Teſtimony at large, *lib. de Præſcript. adverſ. Hæret. cap.* 20. *Statim igitur Apoſtoli, &c.* Preſently therefore the Apoſtles having teſtified the Faith firſt in *Judea*, (according to their Commiſſion) they took their Journey over the World, and promulgated the ſame Doctrine of the Faith to the Nations, &c. whereunto accords fully his follower Saint *Cyprian*, *lib. de Unitate Eccl. Eccleſia Domini luce perfuſa &c.* The *Church* having received light from her Lord, diffuſed and ſpread abroad his beames farr and wide; *Vnum tamen lumen eſt*; and yet it is the ſame light which is in every Church thus diffuſed. And the ſame *Tertullian* ſeconds this alſo, in his following Chapter; *Si hæc ita ſunt, &c.* making this deduction; if theſe things be thus, then it is plain, Every *Doctrine* which agrees with the *Apoſtolicall Churches*, (as the *Roman*, *Epheſian*, *Antiochian*, *Alexandrian*, *Hieroſolymitan*) the Mothers (in reſpect of the Daughter Churches) Metropoles, originals whence the Faith ſprung forth and iſſued, is to be adjudged true, as holding that, which the Churches received from the Apoſtles, the Apoſtles from Chriſt, and Chriſt from God; *Reliquam vero omnem Doctrinam de mendacio præjudicandam, &c.* and that all other *Doctrine* is under the prejudice of being falſe, which is contrary to the truth of the Churches, of the Apoſtles of Chriſt, of God: And ſo again in the 36. and 37. Chapters of the ſame Book, where he proves, *they are onely the true Churches of Chriſt, who follow the Faith of thoſe Mother Apoſtolicall Churches.*

3. *In*

3. *In reſpect of Time*; not as if the true Faith had in all Ages been Univerſally received, for then Hæreſie had never prevailed, and got the upper hand; (for *Arrianiſme* did ſo in *Conſtantine* his time, and the *Goths* and *Vandals*; *Arrian* Princes Ruled in the Weſt; and *Anaſtaſius* the Emperour of the Eaſt, was an *Eutychian* Heretike:) but that this or that was received in the firſt or pureſt, and though in after ages by one or more, it was oppoſed and oppreſſed; yet even then there were ſuch, who by having recourſe to the firſt Ages, have diſcovered theſe guilty of novelty, and have conſtantly aſſerted, proved and vindicated the ancient Doctrines, and Chriſtianly ſuffered for them; and ſo by little and little, the Church at laſt recovered and gained the poſſeſſion of her former Doctrines. That then which by diligent ſearch is to be found in the Monuments and Teſtimonies of the firſt Age (for that is truely ſo called Antiquity) hath this qualification: but that which is of latter date, falls ſhort of it; that is a new Faith which commenced ſince the Faith was once delivered to the Saints; and ſo that Church which hath not the conſent of Primitive Antiquity, is in reſpect of thoſe Doctrines wherein ſhe varieth from it, and doth ſtand convicted of Hereſie, and Schiſme, becauſe it is not part of the Depoſitum; *Quod tibi creditum, non quod à te inventum, Vin. Lyr. c. p.* 27. For no man, or Society of men, ought to commend any thing as a point of Faith to Poſterity, which cannot be evidenced from Antiquity derived from the Apoſtles times; a proficiency, or growth in Faith there ought to be, ſo it be *in eodem genere*, in the ſame kinds, iſſuing from the ſame root; but all addition of after inventions, are the notes of *Hereſie* and *Schiſme*. And having thus far proceeded, let us ſee what Doctrines or Obſervations, or ſome of them may deſerve, or can challenge this Teſtimony of [*theſe all*] or all the Chriſtian Churches; ſo that we may conclude this to be the Faith and uſage of the Univerſall Church of Chriſt; and for the *credenda* (alwayes ſuppoſing the ſacred Scriptures) which is the moſt certain and ſafe Rule both for *Credenda*, and *Agenda*; points of Faith and practiſe, as having obtained the higheſt report from [theſe all,]

(nothing ſo univerſally atteſted and approved as they) it will be hard to prove, or produce an univerſall Teſtimony for any Doctrine or Point of Faith, beſides thoſe which are contained in the Creed; nay indeed impoſſible, inaſmuch as this hath the repute of an abridgement, or full Epitome of all Fundamentall Truths neceſſary to be known or beleeved by all Chriſtians to ſalvation, compoſed by the Apoſtles themſelves for the preſervation of the unity of the Faith, (nothing but this hath Primitive Antiquity, and full conſent of all, called generally, *Regula fidei una ſola, immobilis & irreformabilis*; the one, onely immoveable and unreformable Rule of Faith) that all might have a ſhort ſumme of thoſe things which are of meer beleife, and are diſperſedly contained in the Scripture. So *Valentia* himſelfe, 1. 2. *Diſt.* 1. *qu.* 2. *p.* 4. *in fin.* and ſo probably conceived to be that ὑποτύπωσις ὑγιαινόντων λόγων, 2 *Tim.* 1. 13. *That forme, breviate, or ſummary of wholeſome words, or ſound Doctrine, that depoſitum or truſt* Timothy *received*, 1 Tim. 6. 20. that κοινὴ πίστις, *common Faith*, Tit. 1. 4. *Puſillis magnis q. communis*, *Aug. Ep.* 57. *ad Dard.* See *Davenant in lib. De pace inter Evangelicos procuranda, pag.* 9. 10. *&c. Et in adhortatione, cap.* 7. throughout. And for the *agenda*, theſe either immediately relate to the worſhip of God; or the Diſcipline and Government of his Church: And ſuppoſing the Scriptures, as the ſtanding Law, both for matters of Faith and Practiſe; Uſe, which is the beſt Interpreter of the Law, is the beſt Directory for our Practiſe; and when the Texts of holy Scripture are in theſe caſes interpreted by the perpetuall practiſe of the Church, according to the premiſed conſiderations, then the Interpretation is the more authentique, and worthy beleiſe, and the prooſes grounded thereupon, more cogent and convincing, according to that determination of the *Nicene Councill*, τὰ ἀρχαῖα ἔθη κρατείτω, let ancient cuſtomes ſtand in ſtrength, of this kind, is the obſervation of the Lords day; Whereupon it is Obſerved by that Noble and Learned *French* Proteſtant *Dn. Pleſſ. lib.* 1. *de Miſſa. cap.* 3. That the Apoſtles retained ths pure worſhip and ſervice of God uſed in the Synagogue of the Jews, as far

as

as they contradicted not the Diſpenſation under Chriſt; and ſo, though they changed the Sacrifices and the Sabbath, (Chriſt being the ſubſtance ſhadowed by them; and the Lords Day being appointed to ſucceed this,) yet the ſervice it ſelfe, in other particulars, did continue; and this appears to be the practiſe of the *Jews*; for we find their Confeſſion (ſaith he) *Mat.* 3. 6. *Mar.* 1. 5. *Acts* 13. 38. their Leſſons, *Acts* 15. 21. *Acts* 13. 14. *Luke* 4. 18. Their Pſalmes and Hymnes, *Eph.* 5. *Col.* 3. Their Sermons, and other ſuch holy Offices, *Et primi Chriſtiani huic Officio ſe accommodarunt, id. lib.* 1. *Demiſſ. cap.* 4. the firſt Chriſtians confirmed hereunto, &c. So alſo the Obſervation of the Anniverſary Feſtivalls of the Church, of Baptizing Infants; and after, their Confirmation: The admiſſion of ſeparated Perſons to the Calling of the Miniſtery by impoſition of Hands: The different Offices of thoſe ſo called, and ſeparated, by the known Titles of Biſhops, Presbyters, and Deacons; and this according to the received Doctrine of the Univerſall Church for 1500. Years, without any conſiderable oppoſition in Church cenſures: and that theſe were ſuch practiſes of the Univerſall Church (*theſe all*) who have gone before us, in the Profeſſion of that holy Diſcipline of our Lord Jeſus, hath been abundantly proved out of their Teſtimonies and Records; And from theſe premiſed Grounds, we may take an eſtimate, what Church or Churches, holds the trueſt and moſt perfect correſpondence with the Catholicke. Certainly they who glory moſt in that Attribute and Title, have the leaſt Reaſon and Right, both becauſe they have not the good report of (*theſe all*) nor the Teſtimony of the Univerſall Church for their *Doctrines* which they maintain; and alſo becauſe the Univerſall Church hath defined againſt their Innovations, both in Faith and Practiſe: Witneſſe the Decree of the Councill of *Epheſus* the third of thoſe foure, which are generally received for undoubted *Generall Councills*: which runs thus: *Nemini licere, &c.* It ſhould not be lawfull for any to Produce, Write, or Compoſe any Beleife, beſide that which was eſtabliſht by the Fathers at *Nice*, and that, &c. *Can.* 7, And ſo *Conc. Floren. Seſſ.* 10 Now

they who would Engroſſe and Monopolize this Title, have changed the *Apoſtolicall Creed*, by making a *new one*, which holds no Analogy with the *old Apoſtles Creed*; all which their ſuperadditions are extrinſecall to that Rule of Faith, and ſo no parts of the *Chriſtian Religion*: And this *New Creed* which they made is ratified by *Bulla Pii 4. ſuper forma juramenti profeſſionis fidei*: thus mixing the Tares of their own inventions and policies, with the Wheat of Gods Word; and corrupting the maſſe or lump of holy Faith, by the leven of the new additions; And their practiſe is as groſſe and un-Chriſtian, in dividing the Apoſtolicall Communion, by Excommunicating full three parts of the holy Catholicke Apoſtolike Church. That Church which holds the one Catholike Faith, holy and undefiled, holds the trueſt conformity with the Catholike, which the *Roman Church* at preſent doth not; becauſe ſhe hath defiled the *Old Faith* with *New Doctrines*, for which ſhe neither hath the conſent of Antiquity, nor of the Univerſall Church of this Age; and thoſe Churches which either in part or in whole, admit not the *Apoſtles Creed*, or oppoſe any truth therein contained, or any of the Explications thereof, by the foure firſt *Generall Councells*, are juſtly adjudged *Hereticall*; and ſo is the oppoſing any *practiſe* which is truely and genuinely Apoſtolicall, and ſo received by the Univerſall Church in all Ages, hereticall, and a voluntary ſeparation from the Communion of that Church, which requires nothing for matter of Faith, but the *Apoſtolicall Creeds*, according to the *Decree* of the Counceil of *Epheſus*, and nothing in point of practiſe, but the obſervations of the Catholike Church ſince the Apoſtles Ages, the known Worſhip and Service of God in the uſe of Liturgies, Prayer, the Word, and Sacraments, the ſtanding Government in the diſtinct and ſeverall Orders, and Officers thereof; and the exercise of Eccleſiaſtique Diſcipline, is directly Schiſmaticall, as tending to the breach of the Catholique Communion, dividing that body into two oppoſite parts, which ſhould be whole one and entire: ſo that according to the fore going Grounds which are confeſſed by the *Roman* party, (and ſo will be evi-

dence

dence and prooſe againſt them) the *Engliſh* Reformed Church cannot be guilty of *Hereſie*, becauſe She holds the *Apoſtolicall Creed* without addition or diminution. The *Romiſh Synagogue*, or *Court* is truely and properly *Heretical* and *Schiſmaticall* too, inaſmuch as ſhe hath Compoſed a *New Creed*, and ſo made an addition to the ſtanding Rule of Faith; and hath obtruded the beleiſe thereof to all other Chriſtians under pain of damnation. And again, the *Reformed Engliſh Church* cannot be guilty of *Schiſme*, becauſe ſhe holds Communion with the whole Church in all her ancient Apoſtolicall Catholike uſages and cuſtomes, and diſclaims all which are not ſo, as to her practiſe; but condemns not, nor cenſures any other particular Church, further then by Apologizing and defending her ſelfe, to be truely Apoſtolicall: and if herein ſhe be wanting to her ſelfe; yet ſhe can produce the Teſtimony, and good report for her Apoſtolicalneſſe, of the beſt Reformed Churches, and indeed, the Univerſall Church of this Age. But I have extended this digreſſion further then I intended, or may be adjudged by others convenient and pertinent: But ſure I am, not ſo far as the weight and importance of the ſubject doth deſerve; for in ſuch ſubjects there ſhould not be *à nonnulla deſiderantur*, ſomewhat more expected; and yet here much more might be added.

A good report, and a good name, is better then precious oyntment; and nothing entitles a particular perſon to that, but his own Faith: he is too flat and Stoicall, nay Cynicall, who cares not what others report concerning him; eſpecially if theſe others be in number of (*theſe all*) *men of good report, and fame.* It is true, a good man will not be offended at a rayling, curſing *Shimei*, an evill man reporting falſe evill things; yet a good man will endeavour to keep his credit with good men, as well as a good Conſcience to himſelfe. For ordinarily, as *Tacitus* obſerves, (and it was well obſerved by an ingenious Perſon, that it is pitty St. *Auguſtine* ſaid it not,) *Contemptu famæ contemnuntur & virtutes*; they that neglect the good opinion of others, neglect thoſe vertues which

which ſhould produce, and beget that good opinion. Therefore St. *Hierome* proteſts to abhorr that *Paratum de trivia*, that vulgar dunghill language; I care not what all the world ſayes, ſo long as my own Conſcience checkes me not; for we (unleſſe we will be debaucht) muſt ſtudy not onely to be, but to appear alſo vertuous. *Let your light* (ſaith our Saviour, *Mat.* 5. 16.) *ſo ſhine before men:* and we muſt follow things of good report, ἔυφημα, *Phil.* 4. 8. For though it be true, that a good report and opinion of men, be no good foundation to build upon; yet it is a good ſtone in the building; and he that intends to rayſe a faire *Structure*, muſt not onely have a good Foundation, (that is for the moſt part inviſible) but he muſt have faire ſtones, which alwayes appear; a good report is a good mans comfort, not his confidence; that wherein he may rejoyce, not that whereunto he muſt truſt; and he will ſeek it, not ſo much that he may find it, as it may follow him; not becauſe he affects it, but deſerves it. *Sequi debet gloria, non appeti:* It is ſervile to Court a good name; it is deſſolute to contemne it. But though [*theſe all*] *obtained a good report; yet they obtained not the Promiſes, God having provided, &c.*

Not the Promiſes; that is, not the objects, or things Promiſed, or rather the full draught of what was repreſented in thoſe Promiſes. For indeed, Promiſes they had, and they received what was Promiſed in particular reference unto themſelves, as it is above expreſſed, *ver.* 33. 34. But the generall Promiſe, or that happineſſe which concerned them as a community, or whereof they were participate, as a full body or ſociety, with all Beleevers, from *Abel* to the end of the World, with all theſe their Predeceſſors, and all their Succeſſors in the holy Faith, they receeived not; inaſmuch as this conſiſted in a ſtate of perfection which they could not receive, till they were incorporated into the ſociety of Beleevers, under the Diſpenſation of the *Goſpel, and New Teſtament*, for whom it was chiefly and principally intended; without whom, none of all theſe were in a capacity to receive this perfect conſummation, and bliſſe. So that here, the

enquiry

enquiry will be, ; Firſt, *What was the Promiſe which they received not? What the proviſion made for us? What the full perfection of all, both them and us?*

But becauſe one Reſolution will ſatisfie all theſe Demands, and Interrogatories; And the clearing any one of the three, will be the deciſion, and finall determination of the reſt: Therefore I ſhall return onely one Anſwer to the Quæries; yet in order thereunto, I ſhall give you the ſeverall conjectures and judgements, which I find in this inſtance; declare what I conceive moſt rationall and ſatisfactory, allowing to others the ſame liberty, which I challenge to my ſelfe, to take what they like beſt, or ought to doe, according to the Rules of Art and Religion: And there are foure ſeverall Opinions in this Point.

The firſt, and in my conceit, the worſt, as being meerly conjecturall, and phantaſticall, is the received interpretation, and common Tenet of the preſent *Romiſh Doctors*, who affirme, *That theſe received not the promiſe, becauſe immediately after death, they were not received into Heaven:* But (as they fancy) *the ſeparated ſoules of theſe faithfull ones, departed into a ſubterraneous place, bordering upon the confines of Hell, or rather, the upper, or higher Region of Hell, which they call,* Limbus Patrum, *where they were in durance, and detained Priſoners, untill Chriſts Aſcention into Heaven; whereupon having received their* liberato *and diſmiſſion, they were received and admitted into the Seat of Glory.* Whereas Beleevers under the Goſpel, have an higher Priviledge thereby, even to paſſe immediately after their departure into Heaven,

This is their Reſolution; But in truth, what meaſures or degrees of felicity [*theſe all*] received by Chriſts Aſcention; or what immunities or liberties, is not the poſtulate, or matter of inquiry here; For it will be granted, that they received larger favours, then before were indulged to, or allowed them; and that thereby their joyes and felicities were encreaſed and multiplyed. For if the Angels themſelves obtained by Chriſts comming into the World an addition and augmentation

augmentation of light and knowledge (and ſo conſequently of glory and happineſſe, as the Apoſtle very poſitively affirmes they did, *Eph.* 3. 10. *that new, &c.* then we need not ſcruple to give to the Soules of Beleevers ſome accidentall meaſures and increments of felicity thereby; neither can it be any prejudice to the Faith, to acknowledge, that God would, and did perfect their beatitudes and bliſſe at divers times, and in different degrees, (for their bliſſe was not completed, *ſimul & ſemel*, altogether, and at once,) and that the moſt eminent, principall, and nobleſt perfection was reſerved for this great ſolemnity of Chriſts Reſurrection and Aſcention: And yet further, it may be granted as very probable, that the degrees of future happineſſe ſhall be proportioned to the meaſures and degrees of Grace and Revelation which God hath reſpectively, and in ſeverall ſucceſſions imparted to his Church. And if ſo, then it will follow, That as confeſſedly God hath exhibited greater abundance of Revelation and Grace unto the *Beleevers* under the Goſpel, then to thoſe under the Law; ſo thoſe ſhall be partakers of higher Formes or Seats of happineſſe, then (*theſe all*) could. Neither doe theſe liberall conceſſions any whit advantage the *Romaniſts* perſwaſion or conceit, becauſe they no way conclude or infer their Poſition; for they peremptorily exclude the Soules of (*theſe all*) from Heaven; and not onely ſo, but keep them under reſtraint, confine, & ſhut them up in under ground Vaults, and Cells, not far from Hell. And this Poſition we reject, as contrary to an Old Teſtament Revelation, *Eccl.* 12. 7. *the ſpirit returns unto God who gave it*: Which words of the Wiſe Man, though they doe not *in terminis terminantibus*, expreſſe Language determine whether their Soules return to God mediately or immediately upon their ſeparation; yet the context makes the meaning plain, and the Text a clear proof of their immediate return; for as the duſt, immediately after the departure of the Soule, returns to what it was; even ſo the Soule after its divorce from the Body, returns immediately to its Creator. And this is alſo agreeable to Gods juſt and gracious dealings with his choſen in all Generations; to reward the work of Faith,

Faith, labour of love, patience of hope; to order and appoint to Travellers, when at their Journyes end, their reſting place; To Runners, when their Courſe is finiſhed, the Prize; To Crown his Souldiers, *who have fought the good fight of Faith*, with Glory; To receive his Servants, when they performed their duty, and done their work, into his preſence, and to enter them into their Maſters joyes; ſettle and poſſeſſe his Children of their Inheritance; which reſting Place, Prize, Crown of Glory, Glorious Preſence, Joyes, and Inheritance, hath been purchaſed and bought, and ſo demiſed and granted to the [*theſe all*] in this place, as well as to the ſucceeding Generations. For although then Chriſt had not *actually ſuffered*, and ſo they not *actually ranſomed*; yet even then (*he being the Lambe ſlain before the Foundation of the World*) Legally, or in the Eye of the Law, or rather of the juſt Judge and Soveraigne Lord, he did ſuffer, and they were *Redeemed*; inaſmuch as God had *Decreed*, that ſatisfaction made on the Croſſe to his juſtice, ſhould be as available to them, as to us: and the merits of Chriſts death, as imputable to them, as to us; And upon that account God accepted [*theſe all*] as his *Redeemed ones*; Even as an honeſt Creditor will releaſe his Debtor, when a faithfull Solvent, Surety, or undertaker makes ſatisfaction, or gives ſecurity to content, and according to deſire and demand. And as *Jeſus Chriſt was yeſterday, and to day, and for ever*, Heb. 13. ſo the vertue of his death, is Eternall, both *à parte ante*, and *à parte poſt*, is from, and to all Eternity. But beſides all this premiſed, we have expreſſe Evidence for our Plea and Cauſe; for the *precedent Verſes* of this *Chapter*, where it is ſet down in plain Language, that ſome of [*theſe all*] *had paſſed from Earth to Heaven*; and particularly inſtanced in *Enoch*, and *Elijah*; and its ſaid of *Abraham*, *that he looked for a City*; and that ſure, was a free Priviledged Place, conſpicuous, eminent, and glorious; not a cloſe dark hole or Priſon; and of the *Patriarkes*, that they aymed at, *Patriam Caleſtem*, an Heavenly Country; and that *jam tum illis paratum*, even then prepared for them, *Heb.* 11. 10. 16. And hereupon *Haymo* thus concludes, *Nunc verò quieſcunt in animo, in beatudine Regni Caleſtis, ineffabili la-*

titia perfruentes: It ſeems this conceit of the preſent *Romaniſts*, was not at that time a *Catholike truth*; or elſe he was miſtaken.

The ſecond is that of ſome of the Ancient Fathers, who referr this *common perfection* to be received, ſolely to the day of the *Reſurrection*; ſuppoſing, That no Soules enter into Heaven, or enjoyes the beatificall Viſion, till the day of the generall Reſurrection. But although the ſouls be extinguiſhed at the time of their ſeparation from the Body; yet they did lye in ſecret receptacles, in a profound, or deep ſleep, untill the *Reſurrection*, doing nothing, ſuffering nothing in the mean time, but onely the delay of their Glory. For ſo ſome of them conceive, *That Heaven ſhall not be opened till the day of Judgement, unleſſe to a few priviledged perſons.* And of this opinion was *Irenæus*, *Iuſt. Martyr*, *Tertull.* *Auguſt.* *Ambroſe*, *Iohn*: 21. and the *Greeke Church* ſtill maintains it. The Text upon which they ground this perſwaſion, is, *Apoc.* 6. 9. 10. 11. *I ſaw under the Altar the ſoules of them that were ſlain for the Word of God, &c.* Indeed there are ſeverall Expoſitions of this place; Some making it Allegoricall: Others Figurative, &c. Whatſoever the true meaning is; Certainly the Text ſtrongly proves the Immortality of the humane Soules, by their ſubſiſtence after ſeparated: But whether their Concluſion, let others judge. Indeed ſome later Divines, have moderated the ſuppoſition; Neither with the *Romaniſts*, dooming their ſoules to inferior Vaults, if not infernall: Nor placing in ſeverall reſting receptacles; yet withall, allowing them no reſidence in Heaven, the Throne of Gods Glory. But they pretend, they are carried into *Abrahams* boſome; or (which is all one with them) to Paradiſe; thus diſtinguiſhing Paradiſe from Heaven; which diſtinction they attempt to prove from theſe following places of holy Scripture. Firſt, from *Luke* 23. 43. *To day ſhalt thou be with me in Paradiſe*: From which words, they thus argue, (how concludingly, let others examine,) That Paradiſe muſt needs import a Place or Seate of bleſſedneſſe, becauſe it is promiſed, as a merciſull reward and favour; and this reward, the enjoyment of the ſociety of Ieſus: yet Heaven it cannot be, becauſe that Kingdom of

bliſſe

bliſſe was not opened, till Chriſt made the firſt entry, and took Poſſeſſion thereof at his Aſcenſion, when he was ſolemnly inaugurated into his Kingly Office: And ſo they Expound Chriſts deſcent into Hell, to ſignifie a ſtate of ſeparation, or common receptable of Spirits; ſo that with them, both are Seats of Glory; but the one far excelling the other. And this they in the ſecond place ſtrengthen from, 2 *Cor.* 12. ſuppoſing Saint *Paul* had two Revelations; One, *When he was caught up into the third Heaven*: The other, *When into Paradiſe*; which, (ſay they) was the place from whence *Lazarus* his ſoule was called back: But that the chief and higheſt degree of bliſſe, is reſerved for the laſt day, they infer from *Mat.* 13. 43. and 25. 34. 2 *Tim.* 4. 8. But the now common received opinion (which is all I adde by way of cenſure) is, That all the ſoules of the ſaints departed, goe ſtraightwayes to Heaven upon their ſeparation. To this purpoſe, compare *Heb.* 10. 19. with *Heb.* 12. 22. 23. 24. which words ſeem to have this ſenſe; The ſpirits of the juſt could not be perfect, unleſſe they were in Heaven, enjoying the ſociety of God, Chriſt, and the Angels; and by enjoyment of theſe, their being in Heaven is concluded. So 2 *Cor.* 5. 1. *If our Earthly Tabernacle, &c.* then ἔχομεν, we have immediately thereupon, *a building of God, &c.* as ſoon as the Tabernacle is diſſolved: Otherwiſe, the Apoſtle would not have ſaid, [*we have*] but, we hope, or expect; and to expect, is but in reference to a reverſion; *to have*, ſuppoſes Poſſeſſion: For here, we hope for Heaven, we have it not; and here we deſire we may have. For ſo it follows, *ver.* 2. *In this we groane, &c. Yet we would not have deſired to be uncloathed*, ver. 4. but upon this account and aſſurance, That as ſoon as we were uncloathed, we would be cloathed upon, that mortality might be ſwallowed up of life. And further yet, *We are willing to be abſent from the Body, that we might be preſent with the Lord*, ver. 8. of the ſame Chapter. Hence St. *Paul* ſaith, *Phil.* 1. 23. *I deſire to depart, and to be with Chriſt.* And St. *Stephen*, when he dyed, thus Prayed; *Lord Ieſus receive my ſpirit*, Acts 7. 59. and he Prayed ſo, becauſe he beleeved (for this was a Prayer of Faith) *Ieſus would*

receive his Spirit. But *ſuper totam materiam*, we ſhall anon find, as hath been proved, and ſhall be further, that waving the ſuppoſition upon which this ſecond judgement is given, it yet comes neer the mark, and the truth, if it be not the truth it ſelfe. And therefore we paſſe to the third.

The third is that, which is commonly aſſerted by moſt of the Writers of the Reformed Churches, who apprehend this promiſe to relate to Chriſts Incarnation; and with theſe, the words are thus Paraphraſed [*they obtained not the promiſes*] that is, The promiſed Meſſias had not in their times aſſumed the humane nature, and become fleſh: So *Beza*, *Non obtinuerunt*, they obtained not; that is, *Eminus viderunt Chriſtum*, they looked for Chriſt to come; they ſaw him, as *Abraham* afar off: So *Major*, *Non ſunt conſecuti promiſſionem*, viz. *promiſſum ſemen mulieris*; the promiſed Seed of the Woman: And ſo *Calvin*, *Iunius*, *Piſcator*; and certainly, their judgement herein is true; the diſpenſation under Chriſt, more glorious, then that under the Law, and greater perfections received, and better proviſion made by Chriſts comming, then was before; inſomuch, that our Saviour affirmeth the Diſciples bleſſed, *Becauſe their Eyes ſaw, &c.* Luke 10. 23. 24. And Saint *Paul* tells us; *God manifeſt in the fleſh, is the great Myſtery of godlineſſe*, 1 Tim. 3. 16. Yet (under ſubmiſſion to greater judgements) I conceive this not ſo full, and home, as to give deſired ſatisfaction to a punctuall examiner, nor ſo pertinent to the Apoſtles Text; for though Chriſt, who *was perfected here himſelf*, Heb. 7. 28. *and did perfect for ever them that are ſanctified*, Heb 10. 14. 1 *Pet.* 1. 11. 12. *did come to perfect what ſtood need thereof.* Yet ſomewhat more then Chriſts Incarnation is required to our perfection; and our perfection did not ſolely, not properly conſiſt in Chriſts comming; but by theſe acts and ſufferings he was fitted and prepared for by aſſuming our fleſh. And now we will conſider the fourth.

The fourth is that of St. *Chryſoſtome*, and ſome Ancients; and followed alſo by ſome later Expoſitors; *They obtained not the promiſes*; that is, the Reſurrection of the fleſh: And ſo this falls in this reſpect with the ſecond; the onely difference

being

being this, That the ſecond, ſuppoſed not the ſeparated ſoules to be in Heaven; this ſuppoſes them in Heaven: but to receive the complement of bliſſe, at the day of the Reſurrection of all fleſh, which is the perfection of the whole Church, & every particular member; who as before, at the day of their death, had a private pardon; ſo at that day ſhall further obtain a publique promulgation thereof, whoſe ſoules though they be in a condition of bleſſedneſſe; yet, till then, they want their *Conſummatum eſt*, the conſummation of this bleſſedneſſe, both *extenſivè*, in reſpect of their intire ſtate, the body not till then, being reunited to the ſoule; and probably, *intenſivè* too, in reſpect of meaſures and degrees of bliſſe, the ſoule not till then having ſo cleare a Viſion of God, as it ſhall have hereafter; as may appear by thoſe prementioned places, *Mat.* 13. 43. and 25. 34. 2 *Tim.* 4. 7. 8. and this we Pray for, when we ſay, *Thy Kingdome come:* or, *Come Lord Ieſus, come quickly:* Or with our Mother the Church, *That we, and all other departed in the Faith of thy holy name, may have our perfect conſummation of bleſſedneſſe in thine everlaſting Kingdom.* So that with theſe, the proviſion here made, and the perfection here aſſigned, is not preſent, but future; To which purpoſe, it is obſervable, there is a two-fold proviſion, or perfection of the Body, the Church: One, (as I may terme it) meritorious, which was the *perfect* oblation of our *Redeemer*; and ſo this *perfection* and *proviſion* here was procured, and purchaſed by the price of his blood on the Croſſe. The other is formall and finall, which is the ſeizure and poſſeſſion of that purchaſe, and the happy conſequent thereof, the advancement of our being into the higheſt pitch of *perfection* and *excellency* our nature is capable of; and this we obtain not, till the laſt day, when both Soules and Bodies ſhall be compleatly glorified with Chriſt our Head: The former is the *perfection* of the meanes; The latter, of the *End*. And that this latter is here underſtood, we have theſe Reaſons to perſwade.

1. The deſigne of the Apoſtle in this Chapter, which was not to adminiſter comfort to their Soules againſt the guilt of ſin, and terrors of a tender Conſcience, (for he had happily

per-

perfected this work in the fore-going Chapters,) but ſtrengthen and comfort them againſt thoſe miſeries and calamities they endured for the Name of Chriſt. And the ground of this comfort, he fetcheth from their hope of glory and reward at the laſt, *Heb.* 10. 34. 36. and 38. *ver.* and *ver.* 1. of this Chapter; confirmed and illuſtrated by the Faith of the Patriarks, *ver.* 16. and of *Moſes*, ver. 26. all which ſhew, that the felicity here preſented to them in oppoſition to, and remedy for their preſent calamities, was a future eternall felicity.

2. The expreſſion here uſed ſeems alſo to imply this; for he hath qualified this promiſe, by ſtiling it, *a promiſe belonging to our profeſſion, to our patience, to the recompence of reward*, cap. 10. ver. 23. 25. 35. and 36. and this relates not to his firſt comming; but to his laſt, when he ſhall ſettle his Church in the poſſeſſion of his glorious Kingdom, and is formally expreſſed, *the obtaining of a better Reſurrection*, ver. 38. of this Chapter. *Beza* Annot. on *John* 14. 3.

3. Other places of Scripture aſcribes the perfection, and grounds the chiefe hope of the Church on the *Reſurrection*; and the word here uſed [*perfected*] is in *John* 17. 23. uſed to denote the moſt eminent and full felicity; and the *Reſurrection* is called therefore, *the hope of the promiſe*, Acts 23. 6. and 24. 15. but moſt clearly *Acts* 26. 6. 7. 8. *ver.* and ſo *the hope of Iſrael*, not to him (ſo called) in his perſon onely, but to all the Poſterity; of *Iſrael*, (that is) all the true *Iſraelites*; and upon this account, God ſtiles himſelfe, *the God of Abraham*, ver. 16. of this Chapter, becauſe by this *Abraham yet lives; for God is not the God of, &c.* and thus [*theſe all*] are expectants, not enjoyers; probationers, not poſſeſſors: for [*theſe all*] *look for, but they obtained not*; yet hereafter ſhall.

4. We have a further confirmation of this, from theſe following Reaſons.

1. Man is a compound of Soule and Body; and ſo man, the *ſuppoſitum* cannot be *perfected*, whilſt they are both ſeparated; but is to receive his *perfection*, when they both ſhall be united; and this cannot be till the *Reſurrection*.

2. The Covenant of Grace is made to the whole man; ſo that

that the Scripture comparatively ſeems not to eſteeme of that felicity which the ſeparated Soule enjoyes in Heaven; becauſe,

1. One part of man, all that intervall, is under the power of the laſt Enemy, Death.

2. The happineſſes of the Soule, ſhall probably be both multiplyed and heightened, at the re-union of the ſeparated parts, by a ſuper-addition of glory, or degrees thereof, *Rev.* 19. 6. 7. 8. *Acts* 3. 21. *then ſhall be the time of refreſhing, of reſtitution*; then (*theſe all*) and all we ſince, ſhall be *perfected, actuall partakers* of that *fulneſſ of Glory, which is promiſed, and provided for the whole Body of Beleevers.*

There is a fifth conjecture, which I lately met with in a Learned and judicious Interpreter; The *perfection here*, was to have the Promiſe made to *Abraham*, Gen. 22. 17. made good to them in the utmoſt extent. The *Iewiſh Church* was perſecuted and deſtroyed; the Chriſtian may be perſecuted, cannot be deſtroyed: that is, the Candleſtick may be removed, the Candle cannot be extinguiſhed; the Kingdom of God may be tranſlated, it cannot be conquered: But I prefer the fourth, and leave the whole to Gods bleſſing.

The Prayer.

O God of all goodneſſe, who haſt abundantly furniſhed us with matter of Prayſe, with a rich treaſure of Grace in Jeſus Chriſt; *make us followers of him, and of* (theſe all:) *and all thoſe who have fought the good fight of Faith, that we may follow alſo their holy Faith, and with them be partakers of a glorious Reſurrection, to have our perfect conſummation and bliſſe in thy Heavenly Kingdom: Even ſo come* Lord Jeſus, *come quickly, Amen, Amen.*

Glory be to the Father, and to the Son, and to the holy Ghoſt: As it was in the beginning, is now, and ever ſhall be: *Amen.*

FINIS.